The ROYAL GUARD:

OR,

The KING'S SALVATION.

A

TREATISE,

Partly *Theological*, partly *Hiſtorical*;

SETTING FORTH

The Sacredneſs of *KINGS*

AND,

The Peculiar Protection and Eſpecia Salvation of Princes:

The Dreadful and Remarkable Judgments of God upon Rebellion.

AND,

The Reſpective Duties of Subordinate Magiſtrates, Miniſters, Soldiers, and all other Subjects, unto their King and Soveraign Lord.

By RICH. HOOKE *M. A.* and Rector of *Thornton* in *Craven: Yorkſhire.*

The King ſhall Rejoyce in thy Strength, O Lord, exceeding Glad ſhall he be of thy Salvation. Pſal. 21. 1.

LONDON,

Printed by *W. Godbid*, and are to be ſold by *Ro. Littlebury* at the *Unicorn* in *Little-Brittain*.

M. DC. LXII.

To His most Sacred MAJESTY,

CHARLS the Second,

KING

Of *England*, *Scotland*, *France* and *Ireland*;

Defender of the Faith, &c.

Dread Sovereign,

THE Subject of this ſmal Treatiſe having an immediate Reference to Kings, I judg'd it a kind of Diſloyalty to Dedicate it to a Subject. It treats of the

Sacredneſs of Soveraign Majeſty, and of the Peculiar Protection, and Eſpecial Salvation of Kings; Of which Salvation Your Majeſty may here ſee many, not onely Memorable, but Miraculous Examples, in *Jewiſh*, in *Heathen*, in *Chriſtian* Kings: Upon which, if You ſhall pleaſe to reflect, and compare them with Your Own Salvation, Your Majeſty will find Your Self more Oblig'd unto Heaven, than any Prince under Heaven. *Plutarch* hath written the Lives of Kings by Parallels, but no Hiſtory can produce a Parallel for Your Majeſty. That I ſay not, what Prince, what private Perſon hath undergone ſuch Dangers, hath obtained ſuch Deliverances?

rances? Indeed Your whole Life hath been but one continued Danger and Deliverance; ſo that from ſweet and frequent Experiences of the Divine Goodneſs, Your Majeſty, our *David*, may take unto You the words of *David*, and ſay, *Thy Righteouſneſs, O Lord, is very high, and great things are they that thou haſt done, O God, who is like unto thee? O what great Troubles and Adverſities haſt thou ſhewed me, and yet didſt thou turn and refreſh me; yea, and broughteſt me from the Deep of the Earth again. Thou haſt brought me to great Honor, and comforted me on every ſide.* And now, Your Subjects being prepared for their Duty, by the Contemplation of Your Majeſty's Miraculous Preſervation,

Pſal. 71. 17, 18, 19.

ſervation, and bleſſed Reſtoration; by reflecting upon their own Preſſures and Perſecutions, while other Lords had Dominion over them; and by the ſenſe of Your Majeſty's Unparallel'd Clemency and Mercy, in Fully and Freely Remitting and Pardoning all former Diſloyalties, I thought it Seaſonable (and I more then hope it will be Effectual) to preſs upon them their Duties of Loyalty and Obedience. For ſurely, as Your Subjects may without Flattery profeſs of Your Majeſty, that they have the Beſt of Kings, ſo they may without Vanity promiſe for themſelves, that Your Majeſty ſhall have the Beſt of Subjects, and much the Better, by how much they have been the Worſe.

And

And now, that the Lord's Loving Correction hath made You Great, he hath Reſtored You to Your Kingdoms, placed You on the Throne of Your Fathers, and ſet the Crown upon Your Head; may Your Majeſty be Happy in Your Kingdoms, may Your Kingdoms be Happy in Your Majeſty; may Your Throne be eſtabliſhed, and upon Your Head Your Crown long flouriſh; may Peace and Truth be in Your Days; may Your Felicities exceed Your Acerbities: And as there is Reſplendent in Your Majeſty a Conſtellation of all the Royal Vertues, Graces, and Excellencies of the moſt Accompliſh'd Kings, ſo may there be a Complication of all the Honors, Comforts, and Felici-

ties of the moſt Bleſſed and Fortunate Princes; which is the Humble and moſt Cordial Apprecation of

Your Majeſty's

moſt Loyally

Devoted Subject,

R. HOOKE.

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1. *To praise God for the wonderful Preservation, and as wonderful Restitution of the King.*

2. *To Honor him.*

3. *To Obey him, and never upon any pretence to be drawn into resistance against him.*

4. *To defend the King against all that shall offer to resist him, especially for that the King, esteeming the hearts of his Subjects, next to the Arm of God, his greatest strength, hath dismissed all formidable Forces, and cast himself upon his Subjects Arms.*

7. *To pray for the King's Salvation, and for the encreaſe of all Princely Vertues, and the Acceſſion of all Kingly Bleſſings unto his Sacred Majeſty.*

THE

To all his Fellow Subjects,

But eſpecially to the

INHABITANTS & CITIZENS

Of the Honourable CITY

of *LONDON*.

IT was but too true a Saying in that ſad Seaſon: He that in theſe times will ſpeak any thing to the People in behalf of the King, is like to do it upon Diſadvantage, and to be heard with prejudice: But I hope I may now without Contradiction affirm the contrary; He that in theſe times will ſpeak any thing to the People in behalf of the King, is likely to do it with advantage and to be heard with favour: If we can with favour hear of the Preſervation and Reſtoration of our Laws, our Liberties, our Pro-

Dr. *Fern* Reſolving of Conſcience.

perties, and (which ought to be dearer then all theſe) our Religion, all theſe have been preſerved for us in the Kings wonderful preſervation, all theſe have been Reſtored to us in the Kings miraculous Reſtoration; It cannot ſurely but be grateful to hear of our duty to Him, to whom (under God) we owe for our Felicity, and it is exceeding remarkable and moſt worthy our Obſervation, That the Holy Scripture doth ever combine and joyne together our Duty to God, and our Duty to the King. *Solomon* joyns them, our Saviour joyns them, St. *Paul* joyns them, St. *Peter* joyns them, and ſince God hath ſo frequently joyned them together, 'tis ſtrange that any ſhould dare to put them aſunder, eſpecially that thoſe ſhould make ſo little Conſcience of Honouring the King, who make ſo great profeſſion of the fear of God, nay who would engroſs all Godlineſs to themſelves; and that thoſe who would be thought to be ſo mighty in the Scriptures, ſhould ſhut their eyes, and ſtop their Ears againſt thoſe Scriptures, which with ſo clear and loud a voice proclaim, That *againſt a King there is no Riſing up*; that *None*

Prov. 14. 21.
Mark 12. 17.
1 Tim. 2. 12.
1 Pet. 2. 17.
rov 30. 1.
Sam. 24. 26. 11.

can

can touch the Lords Anointed and be Guiltleſs, that *thoſe that Reſiſt ſhall receive to themſelves Damnation*: Finally, that thoſe who would ſeem ſo utterly to abhor Popery, ſhould yet joyn with the Papiſts (and with the worſt of Papiſts, Jeſuits) in this the moſt unchriſtian, the moſt Antichriſtian of their Poſitions, That a King who holds and ſupports a falſe worſhip, and Religion, is a Tyrant, and that a King becoming a Tyrant may be depoſed; were this Doctrine put into practice, there would not any Chriſtian King or Magiſtrate be left alive, were he of the Romiſh or the Reformed Religion, ſince by the one ſide or the other he would be eſteemed a Tyrant and ſo depoſed. Here I cannot but with a worthy Pillar of our Church, Congratulate unto our Church of *England*, her holy and wholſome Doctrine, and as in others ſo in this particular, and I ſhall do it in his words. 'Upon this 'point we dare boldly joyn iſſue with 'our Clamorous Adverſaries on either 'hand, Papiſts I mean & Diſciplinarians, 'who both ſo loudly but unjuſtly accuſe 'us and our Religion; they as carnal and 'licencious, theſe as Popiſh and Super-

2 Sam. 1. 14. 16. Rom. 13. 2

Dr. *Saunderſon* now Biſh. of *Lincoln* Serm. in 1 Tim. 3 16.

'ſtitious, as *Eliah* once ſaid to the *Ba-*
'*alites*, That God that anſwereth by
'Fire let him be God; ſo may we ſay to
'either of Both,—That Church whoſe
'Doctrine, Confeſſion, and Worſhip,
'is moſt according to *Godlyneſs*, let that
'be the Church; as for our accuſers if
'there were no more to be Inſtanced in,
'but that one curſed Poſition alone,
'wherein notwithſtanding their Diſa-
'greements otherwiſe, they both con-
'ſent, that lawful Soveraigns may be
'by their Subjects Reſiſted, it were
'enough to make good the challenge
'againſt them both; which is ſo noto-
'rious a piece of Ungodlineſs, as no
'man that either feareth God or King
'as he ought, can ſpeak of or think
'without Deteſtation; There is not
'that point in all Popery beſides (to
'my underſtanding) that maketh it ſo
'ſtrongly to favour of Antichriſt, as
'this one dangerous point of Jeſuitiſme
'doth, —— So he. It is the Wiſh of
Saravia de Imperand. Author in Epiſt. *Saravia (utinam feroculi iſti)* that thoſe fierce and fiery men, who from the Pulpit and the Preſs do blowe the Trumpet of Rebellion, and call upon Subjects to arm againſt their Sove-

reign,

reign were ſet in the forefront of the Battell, were drawn out of their houſes (where they live in ſafety and plenty) into the Camp; and did there ſee and feel a little the calamities of War, they perhaps would ſing another Song, they would not be ſo ſtout at the Pike as the Pen, nor ſo hardy with their hands as they are with their Tongues; Experience might then teach them, what now Religion and Reaſon cannot perſwade them, that Religion and Reaſon, Piety and Policy, the Law of God and the Laws of men, Do command all obedience unto, do forbid all Reſiſtance againſt, Kings and Sovereign Princes, that they are Sacred, only lower then God, only accountable to God, that every man is under the King, and he under no man but only God; that a Buckler only, but a Sword never ought to be uſed againſt an Evil Prince, that if the King offend, Subjects may only ſupplicate and entreat him, to amend his Error; which if he do not, they cannot judge or puniſh him, but he is to be left to the judgement of God: Is the work of this Treatiſe to demonſtrate, and for the pleaſure as well as the pro-

fit of the Reader, he ſhall find every where enchaſed apt and proper examples, to give unto every point the more light and luſtre; me thinks we ſhould be eaſily perſwaded to this Duty of Loyalty and Obedience. A Duty ſo equitable, ſo neceſſary, ſo Chriſtian, ſo clear and obvious, that I may truly ſay no Article of Faith is more clearly delivered in Holy Scripture; Obedience to the King, is the Kings High-way traced out unto us by the command of God, and the company and conſtant example of all godly men; let us walk in it, and not ſuffer our ſelves to be led out of the path of Gods Precepts, by the By-paths (ſome have and would lead us in) of eventual providences, obſcure Propheſies, and lying Prodigies.

Firſt, Providences, Succeſſes and Victories, have been the Topick (and too tempting a Topick hath it been) to Court men into, and Harden them in Diſloyalty: The Day is ours; therefore the Right is ours, we are Conquerors, have the perſons and the poſſeſſions of our Enemies given into our hands, therefore our Cauſe is good, we are the godly

godly, and God with us: But me thinks Chriſtians ſhould not be ignorant, when Heathens knew, that Succeſſe is no evidence of Right, bare eventual providence is no Rule to walk or judge by; no man knoweth by theſe outward things Love or Hatred, *Aſſur* may be a Rod for *Iſrael*: This would juſtifie the *Turk* in his Tyranny, Thieves and Pyrates in their Robbery, all Oppreſſors in their (proſperous) Iniquity. Indeed a remarkable providence ſeconding a plain precept, is a moſt clear Demonſtration, and ſuch a Providence hath God vouch-ſafed us; the precept is that we ſhould obey the King, the providence God hath wonderfully Reſtored the King, theſe joyntly do aloud call upon us for our Obedience and Loyalty. Eccleſ 9. 1,2.

Secondly, for Propheſies; the Jews of old, The Millenaries formerly, and now lately ſome called *Fifth Monarchy men*, miſunderſtanding (and which is very ſtrange in theſe ſpiritual men) carnally interpreting, ſome predictions of Chriſts ſpiritual Kingdom, have ſtrongly perſwaded themſelves, and would fain perſwade others, that Chriſt ſhall come

come and reign upon earth, and his Saints with him in earthly glory, honor, pomp, and pleasure, and in order to this Reign and Kingdome of Christ, they think the Baptists office given to them, to prepare the way for Christ, and to remove all hinderances out of his way, and consequently (which they judge the greatest hinderance) to pull down all worldly Kingdomes and earthly Rule.

To these men we will freely confess in this point, what ever they can in accordance to Gods word ask, and we will but ask of them, what (if they deny not Gods Word) they must freely confess, which but reasonable concession on both sides would quickly and fairly determine this Controversie, and reduce them to their Duty; we confess

Psal. 2. 6. Rev. 19. 16. First, That Christ is the King of the Saints; Secondly, That Christ is to be honoured and obeyed above all

Matt. 25. 31. earthly Kings; Thirdly, That Christ shall come again, not in a mean estate as at first, but in Glory and higheſt Majesty; Fourthly, That the Saints ought

Matt. 25. 13. Rev. 22. 5. to prepare for his Coming; Fifthly, The Saints shall reign with him at his coming;

ing; Sixthly, When Christ shall come, he shall put down all earthly Rule and Dominion. They must also (if they will not deny plainest Scripture, and make the Scripture to speak contrary to to it self) confesse First, That Christs Kingdome is not of this World, he is not a temporal but a spiritual King; Secondly, That Christ commands his Saints to obey earthly and temporal Kings; Thirdly, The time of Christs coming is unknown to us, and so appointed by him, that it cannot by us be hastned or accelerated; Fourthly, the Saints preparation for Christs coming is not warlike by Arms and the Sword, but Spiritual, by Faith, Repentance, Watchfulnesse, and Holynesse; Fifthly, The Reign of Christ with his Saints shall be in Heaven; Sixthly, We are to wait till Christs coming, to give him leave to do his own work himself, and mean time till he come to continue in our Duty to his Vicegerents and Deputies, those Kings he hath set over us: As we hold and yield the former of these to them, so they are bound to hold and yield the latter to us, and this (as I said) will hold

1 Cor. 15. 24.
John 10. 36.
Mark 12. 17.
2 Pet. 3. 10.
2 Pet. 3. 11, 14.
Mat. 5. 3.
1 Cor. 1. 7.

hold us both to our Duties.

Thirdly, By Prodigies, Wonders, Signs and Apparitions in the Earth and Air, have ſome indevoured to fright us out of our Allegiance; but Firſt, they are lying wonders, as might in many of them be Inſtanced; Secondly, if true, who can interpret them, or how dare they accommodate them to withdraw the people from their known duties? If an Angel from heaven ſhould appear unto us and teach us diſobedience, he were to be accurſed, *Gal.* 1.8. Thirdly, Let us all remember with all thankfulneſs the wonder of the year before, that was indeed *Annus mirabilis*; then the Lord turned our Captivity, turned the hearts of the Kings Enemies towards him, brought him home by the Sword without drawing a Sword, ſet him on the Throne of his Fathers in peace, ſetled the Kingdome on its proper *baſis*, gave us a Reſurrection from the Dead, and in a Moment reſtored us all our loſt (and we feared irrecoverably loſt) Rights and Enjoyments; this was the Lords Doing, and it is, and ought to be wonderful in our Eyes, and if theſe Wonders and Happy

A Seditious Book called *Annus mirabilis.*

py Prodigies, work not in us the ſenſe of our Duty, we our ſelves ſhall be Prodigies of Diſloyalty.

And now to you the Citizens and Inhabitants of the Honourable City of *London*, I am many ways obliged to tender this poor Treatiſe; Firſt, for that in the Suburbs of your famous City I had much of my Education, lived much of my little time, and if the Malignity of the times had not baniſhed me into this *Pathmos*, where I ſtill remain, I ſhould have deſired to live the Remainder of my time, and have Sacrificed to your Service my ſmall Talent; Secondly, For that you were the men of *Judah*, the firſt in the Kingdome to bring the King back to his houſe, his Crown and Kingdome; Thirdly, for that you are the *Jeruſalem* of our *Iſrael*, the Royal and Capital City, the Bulwark of the Three Kingdomes, whoſe Loyalty and Fidelity may under God be the Kings and the Kingdomes preſervation, you are near his perſon, and have power (and I will not dare to doubt you will ever want will) to defend him againſt any oppoſition: 'Tis your Loyalty that will preſerve your privi-

2 Sam. 19. 14.

priviledges, your Traffique, your Honour, your Wealth, your Safety; and ſince ſeditious Doctrines do chiefly put men upon ſeditious practiſes, and the Sowers of ſuch Doctrines, ſtrive ever to diſſeminate them in populous Cities, as you have purged out, ſo it will be your and our happineſs to keep out of your City all Doctrines and Teachers too of Sedition, which (what ever their parts be, or their piety otherwiſe ſeem to be) are to be exterminated out of all Cities and Kingdomes that are Chriſtian. --- To conclude, the King is ſafe, and in his ſafety the Church is ſafe, the Kingdome is ſafe, all that we can call ours, all that we can call Dear is ſafe; as we deſire to keep all theſe, and all other our concernments in ſecurity, let us keep our Loyalty to his Majeſty inviolable; Bleſſed be God who hath put it into the heart of the King, to make his Subiects ſafe, by an *Act of Indempnity*; Bleſſed be God who hath put it into the heart of the Parliament to make the King ſafe, by an Act of Security of his Royal perſon, and to undeceive the people by a plain Declaration of their Duty and the Kings Supreme

preme and irreſiſtible Authority: The ſame God who hath all hearts in his hand, put it into all our Hearts to fear God, and Honour the King, and keep theſe duties in our hearts, and in the hearts of our ſeed, and of our ſeeds ſeed, never to depart from them. I ſay it again and end with it, Piety and Loyalty like *Caſtor* and *Pollux* when together appearing preſage happineſs; To ſerve the Lord our God, and *David* our King is at once our Duty and our Felicity.

Eſai 59. 21. Jer. 30. 9.

The

THE ROYAL GUARD:

Or,

The *KING'S SALVATION.*

Pſal. 144. verſ. 10.

It is He that giveth Salvation unto Kings.

IT is a moſt Divine Sentence, and whoever he were that ſpake it, might well become the lips of the King. That in the Book of *Wiſdom*, *God hath made the ſmall and the great, and careth for* ch. 6. v. 7.

The Introduction.

all alike: There is nothing ſo great, but depends upon the Divine Protection: nothing ſo ſmall, but hath a portion in God's Providence. There is an univerſal providence of God over all the Creatures, a ſpecial Providence over Mankind, a peculiar providence over his Church and Children; but above all theſe, a ſingular providence over Kings and Princes: of this, King *David* had many ſweet Experiences, no King involv'd in greater Dangers, no King obtained greater Deliverances; and one of the greateſt he ever obtained, is here thankfully recorded, his Deliverance from *Goliah*, ſo the Title tells us, *A Pſalm of David againſt Goliah*; ſo the Text and Context tell us, this Salvation which God gave him, was his Deliverance from the hurtful ſword. I ſhall not here enter upon the Hiſtory of *David*'s Combat with, and Victory over *Goliah*, nor yet upon the Myſtery couched under this Hiſtory, the Victory of *CHRIST*, our true *David*, over that ſpiritual *Goliah* the Devil: nor ſhall I detain you ſo long in the Porch or Entrance to the Text, as to analyze and take in pieces the Pſalm; ſhortly, it is

See this in 1 Sam. 17. See the other in St. *Auguſt. Enarrat.* upon this Pſalm.

Coherence.

{Gratulatory,
{Supplicatory.

David here praiſes God for his merciful preſervation paſt, and prays to God to continue unto him his gratious protection for the time to come, that he would defend him, deſtroy his enemies, bleſs his ſubjects,

grant

grant them peace and plenty, so should they be a *happy people*; grace and piety, so should they be doubly happy, *That People whose God is the Lord*: *Osiander* tells us, this Psalm is proper for Kings, I am sure this Text is proper for Kings, and teacheth them to know and acknowledge, that their salvation depends upon the mercy of the King of Kings.

The words are a grateful Recognition of a great mercy, wherein are observable,

Division. First, The Author of this Mercy; 'tis *ex Deo*, from God. [*It is he*]

Secondly, The manner; 'tis *ex Dono*, by way of gift, [*that giveth*]

Thirdly, The Matter of it, or the Mercy it self; [*Salvation*]

Fourthly, The Object of this Mercy, it is [*To Kings.*] *It is he that giveth Salvation unto Kings.*

The Author, Who so able to give Salvation as [*He?*]

The Manner, What so free? [*He giveth*]

The Mercy, What so sweet? [*Salvation.*]

The Object, Who so need Salvation as [*Kings?*] *It is he that giveth Salvation unto Kings.*

Explication of the Text. Psal. 3. 8. First, The Author, [*It is He*] God is the Author of all salvation: *Salvation belongeth unto the Lord.* What ever the Deliverance, the Lord is the Deliverer; what ever the Salvation, He is the Saviour; who ever is the Instrument, He is the Efficient; He Principally, He Chiefly; nay, He Onely; for some-

times He ſaves by His own Arm, without means; and when He ſaves by Means, He gives the Means it ſelf, and ſo 'tis he ſtill. We muſt in all deliverances look above the ſecond Cauſes to the firſt Cauſe. Man may be an Inſtrument in our Salvation, but God is the Author, and will have the Honour: *It is He.*

Secondly the manner, [*That giveth:*] Whatſoever comes from God, comes from grace, freely; none can oblige him, none can merit from him, or make return to him; he gives to Kings as well as to meaner perſons; Kings can oblige men, but cannot oblige God; no, Hear this good King *David*, *The King truſteth in the Lord, and through the mercy of the moſt high he ſhall not be moved.* The ſafety of Kings is to truſt in the Lord, and the ſtability of the higheſt Princes on earth, is in the mercy of the moſt high God of Heaven. All the good we enjoy we have from God, all we have from God is of Gift, of Grace, of Mercy. It is He, *He that Giveth.*

Pſ. 21. 7.

Thirdly, The Mercy it ſelf, [*Salvation:*] and a great mercy it is; 'tis all mercies, *Salvation.* The *Indian* King *Porus*, being taken by *Alexander*, and asked how he would be uſed, he anſwered, Βασιλικῶς, like a King. *Alexander* asking him if he deſired nothing more, he replyed, he could deſire nothing more; he had ſaid all, when he had ſaid, *Like a King.* So here, when *David* had ſaid, *He giveth*

giveth Salvation, he could ſay nothing more, all is ſaid that can be ſaid, in *Salvation*. Salvation is not a ſingle, but a comprehenſive bleſſing; 'tis not health, or wealth, or honor, but it is all theſe; 'tis a complication of all bleſſings, it implies all privative and poſitive Mercies, it imports Deliverance from all evil, Donation of all good. Salvation in the Old Teſtament, commonly ſignifies and comprizes all temporal bleſſings of this preſent life; Salvation in the New Teſtament, generally denotes all ſpiritual bleſſings of a better life. It may here be well underſtood of both, *it is He*, it is God that giveth both, Temporal and Spiritual, of ſoul and body; but that of the body, temporal ſalvation, is here eſpecially underſtood, as the words following, which are exegetical, do demonſtrate, *He delivereth David his ſervant from the hurtful ſword:* it is he that giveth Salvation, from Dangers; that they touch us not; ſalvation in Dangers, that they reach us not; ſalvation out of Dangers, that they ruine us not. *It is he that giveth Salvation.*

Fourthly, [*Unto Kings:*] Kings cannot ſave themſelves, it is God that muſt give them ſalvation, if they have it; their Armies cannot ſave them, their Councils cannot ſave them, their Puiſſance, their Policy, their Multitudes, their Might cannot ſave them. *I will not truſt in my bowe, it is not my ſword that can help me.* The arm of fleſh is but an

arm of straw; unless the Arms of the Almighty be the King's protection; humane affections and earthly powers, may be *subsidia*, but not *salus*; they may be instrumentally used for their safeguard, but cannot be their salvation; and the less they place their salvation in them, the more safety they have from them.

Unto Kings.] *David* is as highly charitable, as he is truly thankful; he would not be alone in this salvation, he does not appropriate it to himself, but apply it to others; but then, to others of his own rank and state; *unto Kings*. There is an accent upon the word *Kings*, as a learned Divine observes; he saves Subjects too, but Kings especially; they are his special care and charge; he giveth salvation unto *Kings* peculiarly, singularly, signally. And this is in short the result and importance of the words, and shall be the point I shall treat upon; That the Lord hath an especial Providence, and peculiar Protection for Kings.

Dr. *Featly* Serm. in Ps. 21. 1.

The principal point treated upon.

In the prosecution of this Point, I shall

First, Demonstrate by Testimonies and Examples, the great and especial care and providence of God for Kings.

Secondly, I shall shew some of the means whereby he preserves them.

Thirdly, The manner how he preserves them, and wherein the peculiarity of their preservation above others consists.

Fourthly, I shall give the reasons, why God charges

charges himſelf with their ſo peculiar preſervation.

Fifthly, By way of Corollary, I ſhall ſet before Kings and others their reſpective duties, conſequential upon this peculiar providence of God over Soveraign Princes.

For the firſt, Teſtimonies of God's peculiar providence over Kings; We need ſeek no further than this Book of the Pſalms, we ſhall there be furniſhed with many, and thoſe very pregnant, and out of many we ſhall take but a few. In *Pſal.* 17. 8. King *David* thus prays, *Keep me as the apple of thine eye, hide me under the ſhadow of thy wings.* The face is the moſt noble part of man, the eye is the moſt Majeſtical part of the face, the apple is the moſt tender part in the eye: the eye is wonderfully arm'd and environ'd, above, and beneath, and on every ſide, with Tunicles, Membranes, Eye-brows, and Eye-lids; and ſo tender it is, that we cannot endure the leaſt prick in the eye; no more will God endure Kings to be touch'd in the leaſt, he hath guarded, defended them by his peculiar protection, as the eye is tenderly guarded. *Who can touch the Lords Annointed, and be guiltleſs?* It is not, Who can hurt, who can wrong, who can ſlay? but, who can touch? they muſt not be touch'd, not with the hand, not with the tongue, not with the thought. God preſerves Kings as carefully, as tenderly, as a man would preſerve the apple of his eye. Here's one ſimi-

Demonſtrated by Teſtimonies.

Pſ. 17. 8.

litude, expreſſing the moſt tender care of God over Kings; but no one ſimilitude can expreſs it. Follows another, expreſſing his moſt dear love unto them, *Hide me under the ſhadow of thy wings.* God is as tender over Kings, as the Bird-mother over her young ones, whom ſhe warmeth, feedeth, cheriſheth, defendeth, hideth under her wings, yea, and many times expoſeth her own life for the ſafety of her young. O the wonderful goodneſs of the great God, who condeſcendeth to ſet forth his ſweet providence by ſo low ſimilitudes, that we might lift up our Faith above all objections of Diſtruſt and Diſbelief! We have heard him pray for God's protection, you ſhall ſee his prayer heard, and turned into praiſe, (and truly often, ever ſhall we ſee, if we do (as we ſhould do) obſerve the return of this Meſſenger, that *it bringeth good tidings*; faithful prayers end in joyful praiſes.) *The King ſhall joy in thy ſtrength, O Lord, and in thy ſalvation how greatly ſhall he rejoyce!* He doth not ſay, The King ſhall truſt in thy ſtrength, but, *Shall joy* in thy ſtrength; nor, He ſhall rely on thy ſalvation; but, *He ſhall rejoyce* in thy ſalvation: nay more, *greatly rejoyce*; and yet more, *how greatly rejoyce!* Behold the vigilant providence, and watchful care of God over Kings, that they can repoſe themſelves therein, with a moſt joyful ſerenity, and ſweet ſecurity. I have given you particular Texts, I may give you whole Pſalms; this

Dickſon in Pſal. 17.

Pſal. 21. 1.

Pſalm

Pſalm, out of which I have taken this ſingle Teſtimony, is from the beginning to the end but one continued teſtimony of God's wonderful preſervation of Kings, and of the aſſured deſtruction and confuſion of thoſe, that riſe up and rebel againſt them. And the 18 Pſalm is throughout a demonſtration of the ſame; we will take the beginning and the end, the firſt and the laſt verſe: *I will love thee, O Lord my ſtrength, the Lord is my* Pſ. 18. 1, 2. *Rock, and my Fortreſs, and my Deliverer; my God, my ſtrength, in whom I will truſt, my buckler, and the horn of my ſalvation, and my high Tower.* Here are no fewer then nine ſeveral expreſſions of Gods Power and Providence, his care and preſervation of Kings, and every one of theſe hath its appropriation, *my* Strength, *my* Rock, *my* Fortreſs, &c. He is the King's *Strength* in weakneſs, his *Rock* of refuge when perſued, his *Fortreſs* when beſieged, his *Deliverer* when in danger, his *Buckler* for defence, his *Horn* for exaltation, his *Tower*, yea, his *high Tower* for ſtrength and ſalvation; he is a ſufficient ſupply to all, a ſutable ſupply to each of his neceſſities. Thus he begins, and he ends as he begins, *Great deliverance giveth he to his King, and* verſ. 50. *ſheweth mercy to his annointed. Great deliverance, eminent, ſignal, ſpecial* deliverance giveth he, and to *His* King; his Relation engageth him to Protection, he is *his King, his Annointed, his Vicegerent, his Deputy, his Repreſentative* upon earth, Therefore is he ſpecially

ſpecially intereſted in his deliverance. The Heathen Poet himſelf ſaw a glympſe of this in the Glaſs of Nature, which makes him ſtyle Kings Διοτρεφεῖς, bred up, foſtered, nouriſhed in the boſome of *Jove*.

Examples

2. Examples of the Divine protection, and wonderful preſervation of Kings, innumerable do occur in Stories Sacred and Prophane; I muſt deal with them as *Gideon* with his Army, and ſelect a handful out of a huge multitude; I ſhall preſent you with ſome, which will ſhew God's eminent preſervation of *Jewiſh* Kings, ſome of Heathen Kings, ſome of Chriſtian Kings.

Judg. 7.5.

Of *Jewiſh* Kings.

1. Of Jewiſh Kings, and the firſt example ſhall be of an Infant-King, in whom the Divine protection is ſo much more eminent, by how much he was leſs able to defend himſelf; it was young *Joaſh* King of *Judah*. *Athalia* an Uſurper deſirous to reign over *Judah*, deſtroys all the ſeed-Royal of the Houſe of *Judah*, but *Jehoſhabeath*, the daughter of the former King deceaſed, took *Joaſh*, and ſtole him from among the King's ſons that were ſlain, and ſhe and her husband *Jehoiadah* hid him in (*the ſafeſt ſanctuary*) the houſe of the Lord ſix years, and then is *Joaſh* diſcovered and made King, and *Athaliah* depoſed and ſlain; a great and no leſs than miraculous deliverance, that the child ſhould be ſo conveyed away, as not to be miſs'd by the jealous eye of *Athaliah*, that it ſhould be preſerved ſo near her, ſo many years;

2 Chron. ch. 22. & 23.

years; that ſo many Prieſts and others, who muſt needs be privy to his preſervation, ſhould ſo faithfully conceal it. I know not, ſaith one, whether more to wonder at the cunning of the Device, or the courage of the Enterpriſe, or the ſecreſie of the Concealment, or the happineſs of the Succeſs; but preſently he looks higher than the Inſtrument, and leaving to admire them, adores the Divine Providence, and the truth of God's Promiſes, in this preſervation of *Joaſh*, *God*, ſaith he, *laughs in heaven, at the vain plots, and fooliſh projects of Tyrants, and infatuates them in their deepeſt devices. He had ſaid to* David, *Of the fruit of thy body will I ſet upon thy Throne; this Promiſe ſhall be performed, in vain therefore ſhall Earth and Hell conſpire to fruſtrate it.* 'Twas a great Salvation that of King *Jehoſaphat*, *Ammon*, *Moab*, and *Mount Seir* came with a mighty Army againſt him, he prays to the Lord, confeſſes his own want of power, God's Almighty power; *We have no might againſt this great company that cometh againſt us, neither know we what to do; but our eyes are towards thee.* Behold the ſucceſs and the power of prayer! God's eyes were towards him, his hand ſtretched out for him, and the Lord himſelf did here ſhew himſelf to be *the Lord of hoſts*; *He ſet an ambuſhment againſt his enemies*, and without any blow of *Jehoſaphat*, cauſes them to turn their weapons one againſt another, and to deſtroy themſelves with their own Arms.

B. Hall Contemp. in locum.

2 Chron. 20.

'Twas

'Twas a great salvation God gave to good King *Hezekiah*, being besieged by *Senacherib*, and reproached by *Rabshekah*, his blasphemous General, who discourageth the Subjects, proudly insulteth over the King's weakness, braves him with offers to give him strength, to *lend him Horses, if he could find Riders*; so that *Hezekiah* was in his imagination already his Captive. But see, God is the help of his, when they are destitute of all humane help; his Wisdom knows when his Assistance will be most seasonable, most welcome, which he then loves to give, when he finds us left of all our hopes; he reserves his Mighty and Merciful Hand for a dead lift; at once relieves *Hezekiah*'s despair, and revenges *Rabshekah*'s presumption; and when there was no means on Earth, by an Angel from Heaven destroys in one night an hundred and eighty five thousand of the *Assyrian* Army. But to return to *David*, he hath given us Testimonies, he will give us an Example; and he is not one, but many Examples of God's peculiar preservation of Kings: The Lord was with him *in six troubles, and in seven.* How oft was he assailed secretly, openly, by force, by fraud; yet by the Lord ever saved and defended; saved from *Saul*'s cruelty, saved from *Achitophel*'s Treachery, saved from *Absolon*'s Rebellion, saved from *Sheba*'s conspiracy; to return to the Text, saved from the hostility and hurtful Sword of *Goliah*, who had in phansy swallowed

2 King. ch. 18, & 19.

Ibi incipit divinum auxilium ubi deficit humanum.

ſwallowed him up, and given his *fleſh a ſacrifice to the fowles of the Air.* And to inſtance in no more particulars, hear all in one general, *The Lord preſerved David whitherſoever he went.* 1 Chron. 18. 6.

Of Heathen Kings.

And now leſt any ſhould ſay, Theſe were ſaved as Saints, not as Kings, let us proceed to Examples of Heathen Kings. That of *Titus* the Emperour is marvellous, yea, miraculous; *Joſephus* writeth, that having beſieged *Jeruſalem*, and riding about to diſcover the place, he fell into an Ambuſh of his Enemies, at which time, if ever, it appeared, that God diſpoſeth of the moments of times, and lives of Princes; for though *Titus* had no Helmet on his head, nor Corſlet on his back, of an infinite number of Arrows that were ſhot at him, not one lighted on him, but, as if by the Divine hand, they were directed purpoſely, that they ſhould not hurt him, they all flew beſide him, ſuch as paſt by him he beat down with his ſword, ſuch as fell before him he made his Horſe trample on. The *Jews* ſeeing his reſolution, and ſuppoſing him circumvented, gave a ſhout, encouraging one another to fall upon him; but which way ſoever he turned, they all, as if poſſeſſed with a panick fear, fled from him before his face; he verifying that of *Moſes, One ſhall chaſe a Thouſand.* *De Bello Iud. l. 6. p. 907.* Deut. 32. 30.

Alexander is another inſtance of the Divine protection of Princes, who beſieging the City of *Malli*, a warlick People of *India*,

India, escaped a great danger; he was the first that scaled the Walls, and having gotten upon the top of the Wall, the Scaling-Ladder brake, and his enemies had him a Butt for their Arrows, which they shot in whole clowds at him; at length, being constrained to leap into the Town into the midst of his Enemies, (for back again, the Ladders being broken, he could not get) the very noise of his Armour ratling, and the brightness of it glistering, made his enemies to flie; but seeing him almost alone (for he had but two Soldiers that ascended the Wall with him) they set upon him afresh, one of them wounded him with an Arrow, and perceiving him wounded, fell on him with his Sword: He, notwithstanding he was weakned with the wound, couragiously defends himself, slays his enemy that encountred him; and at the last, having received many wounds, and one of his two Soldiers being slain by his side, and he at the point of being over-prest by the multitude of his Enemies, his *Macedonian* Soldiers in the instant of his extremity, got over unto him, rescu'd him, and brought him safe to his Tent.

In vitâ Aug. *Suetonius* reports of *Augustus*, That a certain desperate *Gaul* had resolved to throw him down headlong as he passed over the *Alpes*, but that *Augustus* both in face and voice, had such an attractive amiableness, both when he spake, and also when he was silent, that it wrought on him to relent, being not

not able to execute his treacherous purpose. Who put that reverend Majesty into *Augustus* face? who struck that relenting penitency into the Traitor's heart? but he who commands all hearts, the King of Heaven? These are Examples of Heathen Princes.

Of Christian Kings.

For Christian Kings, *Constantine* the first *Christian Emperor* deserveth here to have the first place: *Eusebius* hath written no less than four Books of his life, wherein by very many instances he declares, how signally and frequently this good Emperor was by the Divine Hand protected, God always by some means or other discovering unto him the plots, and defeating before him the power of his enemies, and crowning all his enterprises with Victory. Let us gather some few Ears out of a full Harvest: This Prince was bred up in his youth (like another *Moses* in the Court of *Pharaoh*) in the Court of *Diocletian*, that cruellest of Persecutors, who observing in him the early Buds of Valour and Seeds of Vertue, at first very passionately loved him; but observing him to gain from the people more esteem and honor than himself, his exceeding love turned into excessive hatred, so that he secretly sought his life. *Constantine*, *Nutu Dei*, as the Historian affirms, by a warning from God himself, having discovered the treachery of *Diocletian*, retired under an honorable pretext to the Court of *Galerius*, his father's Associate in the Empire, who at first courteously treated him,

him, with all favourable reſpect; but *Eminent vertues in Envy's eye, ſtand ever in the account of Crimes*; *Conſtantine*'s great eminency, and high abilities, rendred him culpable to *Galerius*, who perſecutes him in the ſame manner that *Saul* did *David*, ſeeking his death under pretence of doing him honor; and offering unto him matter to exerciſe his valour, he ſent him againſt a fierce and puiſſant King of *Sarmatia*, dreaded at that time by all his neighbour Princes, and here he hoped both to be freed from him, and alſo to give a good account to his Father of of him, when he ſhould ſhow him his ſon dead in the Bed of Honor; but *Conſtantine* warred proſperouſly againſt the *Sarmatian* King, routed his Army, took himſelf priſoner, and brought him to *Galerius*, who to his grief ſaw, that he had raiſed *Conſtantine* in endeavouring to ruine him. Many other ſnares did he prepare for him, till *Conſtantine* to free himſelf from them, was fain to forſake his Court, and return to his father into *England*. Thus was he undermined, thus divinely preſerved before he came to the Empire: and after, his dangers and deliverances were as great: Firſt, *Maximinian* marries his daughter unto him, intending to make uſe of her as a *Dalilah* to betray this *Sampſon*; but ſhe proved faithful to her Husband, and bewrayed unto him the falſeneſs of her perfidious Father. After this, he hath to deal with *Maxentius*, a cruel and powerful

powerful Tyrant, whom he conquered in four ſeveral Battels. But *Maxentius* having two Strings to his Bowe, being not able with his Army to vanquiſh him, deviſed a Stratagem to entrap him: He had contrived notable works over the River *Tyber*, upon the Bridge *Milvius*, his Engineers promiſed him, that with certain Buckles of Iron, they could faſten and looſen the Bridge at pleaſure; ſo that when his Army was to paſs, it ſhould bear them ſafely; but when *Conſtantine's* Troops ſhould ſet foot upon it, by the looſing of an Engine the Bridge ſhould fall flat into the River. But the wicked man, as ſaith the *Royal Preacher*, *falleth into the ditch, which he himſelf hath digged.* Whether thoſe Engineers deceived him, or whether the greatneſs of the number might be the cauſe, as *Maxentius* fled, thinking to train *Conſtantine* after him, the Bridge brake under him, and ſo *Maxentius* himſelf, with all the principal of his Nobles, who environ'd his perſon, were drowned and periſhed in the waters. *Conſtantine* comes ſafely and victoriouſly to *Rome*, and hath a Triumphal Arch erected unto him by the joyful Romans, delivered by him from the Tyranny of *Maxentius* with this Inſcription. *Liberatori urbis, & Fundatori Pacis: To the Saviour of our City, and Founder of our Peace.*

No ſooner was he freed of *Maxentius*, but he hath to grapple with a more dangerous Enemy, *Licinius*, a man, *tam Marti, quam*

Mercurio, both very Powerful, and exceeding Politick, who notwithstanding *Constantine* had joyned unto him his sister *Constantia* in marriage, hoping thereby to maintain a League of Friendship with him unviolable; yet the ingrateful man ceases not to plot against him privily, and being reprehended for it, he enters into open hostility. *Constantine* having always the Lord on his right hand, is ever the Victor, beating *Licinius* in several Battels, and at length, putting an end to all Battels, by taking *Licinius* himself, and taking away his life, who would neither himself live in quiet, nor suffer *Constantine* while he lived to be secure. Thus was this great and good Emperor ever saved by the hand of God, who was ever unto him a *Sun and a Shield*, his light and his salvation, scattering his enemies before him, and fixing safety and victory to his Standards. He reigned two and thirty years, lived twice as many; and which is wonderful, his whole life never knew what sickness, nor his old age what weakness meant; a body he had so sound and healthful, that he could to his last, Ride, Run, take Journeys, order Battels, and with great ability execute any function, Civil or Military; and he had *Mentem sanam in corpore sano*, the constitution of his mind was as sound as that of his body, he in his old age wrote Orations, made Laws, exercised Discipline, treated his Friends and Allies as formerly, and even at the instant of his death he recited a Funeral Oration,

Corpus ejus erat sine morbo, sine dolore, nullâ Conspurcatum iabe, quovis juvenili corpore valentius. Euseb. *de vit.* Const. *l.* 4. *c.* 53.

Oration, therein diſcourſing largely and religiouſly of the Immortality of the Soul, of the excellency of a holy and good life, of the bleſſed rewards of good men, and of the dreadful puniſhments of the wicked after death. But whither doth this ſweet ſubject carry me? This gracious Emperor had vouchſafed him from heaven that happy privilege, of *the firſt Leader of God's Iſrael; his eye was not dim, nor his natural force abated, until his natural life departed.* Deut. 34. 7.

The Emperor *Henry* the Fourth, uſed to go oft to prayer in a Church on Mount *Aventine* in *Rome*, which *Pope Gregory* the ſeventh obſerving, commands one to take notice of the place where he uſed to perform his Devotions, and hires a Varlet to place a great ſtone upon a beam on the top of the Church, ſo that with the leaſt touch it might fall down directly upon the *Emperor's* head. This mercenary Villain, as he would have acted this Tragical part, and thrown down the ſtone, fell down together with the ſtone, and was broken in pieces thereby. So true is that of the Wiſe man, *Whoſo rolleth a ſtone, it ſhall return upon himſelf.* Prov. 26. 27. The Emperor *Henry* the Third being entertained at the houſe of *Richilda*, the Widow of *Albert Earl* of *Eberſberg*, the Chamber-floor where the Emperor, the Lady, and two Biſhops with them were, brake, and fell under them ſuddenly; there was under the room a Bathing-Veſſel, the Lady and the two Biſhops fell upon the

edges of the Veſſel, and were ſo bruiſed, that they all in few days dyed; but the Emperor, by the diſtinguiſhing mercy of God, fell into the midſt of the Veſſel, and received no harm.

Of Engliſh Kings

I will cloſe this point with ſome Examples of Chriſtian Princes of the *Reformed* Church; and to go no further than our own, how many, how mighty, how memorable, how wonderful Deliverances hath God given to our Engliſh Monarchs ſince the Reformation. The Papiſts tell us of their Miracles, and make them one mark of their Religion; ſurely God hath by many miracles defended the Defendors of the Proteſtant Faith. Queen *Elizabeth*, the weakneſs of whoſe ſex gave ſtrength to the attempts of her Adverſaries; How many times was her life and Crown attempted? how many ways did the Divine Goodneſs grant her Deliverance? often was ſhe ſecretly undermined by Poiſons, Piſtols, Dags, and Daggers; but her life being precious in the ſight of the Lord, he ever brought to light and defeated thoſe acts of darkneſs. Often alſo was ſhe openly aſſaulted: As *Solomon* had peace with all the Kings of the Earth, ſo on the contrary, all the Kings of the earth menaced War againſt her; the King of *Spain* had a quarrel to her for being rejected in his ſuit; the King of *Sweden* had a quarrel to her, for rejecting his ſon; the King of *France* had a quarrel to her, in right of his Wife; the Queen of *Scots* had a quarrel

Sir *R. Baker's* Chron. in the life of Q. *Eliz.*

quarrel to her, for detaining her inheritance; the *Pope* had a quarrel to her, for excluding his Authority: But though all theſe were againſt her, yet God was for her, and ſo all theſe could do nothing againſt her; neither Fulminations from *Rome*, nor Armadoes from *Spain*; neither forreign force, nor domeſtick fraud, could touch her, maugre all her enemies, ſhe died in a good old age, full of honor, and was gathered to her Fathers in peace. King *James*, our Engliſh *Solomon*, to paſs by here his great deliverances in *Scotland*, that deliverance in *England*, yea, that deliverance of *England* from the *Powder-Treaſon*, how marvellous was it! how ſtupendious! worthily hath it an Annual, and will have thereby an Eternal Remembrance; the diſcovery and defeating of that horrid Plot, how high and happy an inſtance was it, that *the Lord giveth Salvation unto Kings?* It was *the King's Salvation*, and *the Kingdom's Salvation*, and *the Church's Salvation*: Here our Liberties, our Lives, our Eſtates, and, which is dearer then all, our Religion was ſaved. The Enemies of God and his Church, had conſpired to cut off the Head, and principal Members at once, the *King*, *Queen*, *Prince*, *Peers*, *Commons*, (the Head and Heart of the Kingdom) ſhould have been blown up at one blaſt: Thoſe Monſters of Cruelty, thoſe Evening Wolves, skilful to deſtroy, had contrived what bloody *Nero* deſired, *England having now but one neck, to*

ſtrike it off at one blow. But he that ſits in *Heaven*, ſaw into the *Hell* of their deſign, cauſed their own mouthes to diſcover it, and put it into the King's heart to interpret it; ſo was the *Church*, the *King*, and *Kingdom* ſaved, and the traitorous enemies of the Church's, the King's, and Kingdom's ſalvation confounded.

Of his now Majeſty.

To end with our gracious King *Charls the Second*; and here I am at a loſs to begin or end: His Salvation hath been ſuch, his Deliverances ſo great, his Preſervations ſo many, that they alone deſerve, and are able to fill a *Chronicle*; after-ages will loſe their faith in admiration, when they ſhall read the wonders of God's Providences over him, which he hath felt and found, we have heard and ſeen: his whole life hath been but one continued Danger and Deliverance; he was exerciſed early in the School of Affliction, his deliverances *by Land, by Sea*, in *his Own*, in *Forreign Kingdoms*, will ever be remembred by him, never forgotten by his People; that one at *Worceſter* deſerves, as it hath, a particular Hiſtory, when his rebellious enemies *fought neither with ſmall nor great, but onely with the King of Iſrael. How did God cover his head in the day of battel? how did he hide him under the ſhadow of his wings* after the Battel? how did he go along with him through the heart of the Kingdom, and conduct him ſecurely through the midſt of his enemies? how did he convey him ſafely to Sea, and

from

from the Sea to a ſafe ſhore? So that his Majeſty may truly take up St. *Paul's* words, and ſay, that he hath been *in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren: In journeyings often, in wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.* But though ſo many have been the afflictions of his righteous Soul, the Lord hath given him Salvation out of all; and now one Salvation, the greateſt of all, and which is all, *The Lord hath bowed the hearts of all the men of Iſrael, even as the heart of one man; ſo that they ſent this word to the King, Return thou and all thy ſervants.* He is happily returned, he is heartily received; the Lord grant that his Felicities may be as great as his Acerbities: He hath felt the *Bitterneſs*, we ſhall taſte the *Sweetneſs* of his troubles; he hath born the *Evil*, we ſhall reap the *Good* of his Tribulations. Surely if Affliction be (as it is) an excellent *Miſtreſs*, ſhe hath brought us home a moſt excellent *Maſter*. He hath had the happy entrance of *David*, may he have the peacable continuance of *Solomon*.

2 Cor. 11, 26, 27.

2 Sam. 19. 14.

Thus far have we had Inſtances and Examples, moſt clear and manifold proofs of God's eſpecial providence for, and peculiar preſervation of, Soveraign Princes. Let us now enter into the *Tower of David*, and behold

2d. Point, The means by which God gives ſalvation unto Kings.

the Royal Guard, the Shields of the Mighty. See we by what means God *gives Salvation unto Kings.* And

By his Command.

First, He ſaves and defends Princes by his Command, that none ſhould dare to offend or injure them, that all ſhould obey and be ſubject unto them. *My ſon, fear thou the Lord, and the King, and meddle not with them that are given to change. Let every ſoul be ſubject unto the higher powers. Submit your ſelves to every Ordinance of man for the Lord's ſake, whether it be to the King, as ſupreme; or unto Governors, as unto them that are ſent by him.* And Gods Commands reach not onely the Hand, but the Tongue, yea, the Heart alſo. *The Hand, Who can ſtretch forth his hand againſt the Lord's Annointed, and be guiltleſs? The Tongue, Thou ſhalt not revile the Gods, nor curſe the ruler of thy people. The Heart, Curſe not the King, no not in thy thought.* You ſee their firſt Guard; what greater then Gods command? he will not have them toucht or hurt by a violent Hand, or a virulent Tongue, or a peſtilent Pen, or a diſloyal Heart. It is a notable obſervation of one upon the phraſe, made uſe of by the holy Ghoſt, forbidding violence to Kings, *Nolite tangere*, Touch them not; It is (ſaith he) as the lighteſt, ſo the largeſt term he could chooſe; for, *Non eſt actio niſi per contactum*, ſaith the Philoſopher; Nothing can be done but a touch there is, ſome touch, ſuperficial or virtual, immediate or mediate;

Prov. 24. 21.
Rom. 13. 1.
1 Per. 2. 13, 14.
1 Sam. 26. 9.
Exod. 22. 28.
Eccleſ. 10. 20.
Biſhop of Ely in his Serm. in 1 Chron. 16. 22.

cominus

cominus or *eminus*, open or privy; and all come under *Tangere*; for it is not, *Nolite sic tangere*, Touch not this way, or that; but, *Nolite tangere*, Touch not any way at all, let nothing be done at all to do them hurt.

Secondly, By his Threatnings, as he commands to obey them, so he threatens if we resist them, and a dreadful threatning it is, no less then *Damnation: Whosoever resisteth the power, resisteth the Ordinance of God, and they that resist shall receive to themselves Damnation.* A foul sin, *Rebellion*; and therefore a fearful judgment, *Damnation*; so most Expositors render it, not onely temporal judgment from the Power that is resisted, but also eternal judgment from God, who ordained that Power, and whom in resisting that Power we also resist: The sin is a double sin, a resisting of the King, a resisting of God that made him King; and so a double punishment; *Judicium à Rege*, *Damnatio à Deo*; Judgment from the King, Damnation from God. Those that are enemies to the King's salvation, are enemies to their own salvation, and run headlong to their own damnation. But since the most prefer their bodies before their souls, and more fear temporal punishment here, than eternal pains hereafter, God hath given us dreadful Examples of his severe judgments in this life, upon those who have dared to rise up against, and resist his *Annointed Kings*. And this is A

By his Threatnings. Rom. 13. 2

See *Thom. Gorrhan, Pareus*--

Third Means whereby he saves them; by the

By examples of his wrath against those that resist them.

the examples of his wrath against Rebels he deters others from Rebellion. I shall now give you a few out of Scripture, and anon furnish you with more out of Histories. It is a true saying, though it came from the mouth of a false Woman, *Had Zimri peace?* or, *Zimri had no peace who slew his Master.*

1 King. 15. 27. *Baasha* conspires against his Lord and Master *Nadab* the son of *Jeroboam*, and slew him; *Zimri*, by a retaliation of Treason, conspires against his Lord and Master *Elah* the son of *Baasha*, and slew him; but so little peace has *Zimri* after his conspiracy, that within seven days (a short Reign) he is besieged by *Omri* and all *Israel*, and in a desperate fury kindles his own funeral Pile, casts himself into the flames of his own kindling, burns the King's Palace over his head with fire, and so miserably, but deservedly, dies. Those that attempt the lives of Kings, though they effect their attempts, and obtain their Kingdoms, have little comfort of their base-gotten honors. *Absalom*, a disobedient son to his father, and a disloyal Rebel to his King; behold the success of his Rebellion, I cannot better describe it than in the words of our Church.

1 King. 16. 15, 18.

2 Sam. 18. 9.

Fourth part of the Homily against wilful Rebellion.

'The example of *Absalom* is notable, who 'entring into a Conspiracy against King *Da-* 'vid his father, both used the advice of very 'witty men, and assembled a very great and 'huge company of Rebels; the which *Ab-* 'salom, though he were most goodly of per- 'son, of great Nobility, being the King's son,

'in

'in great favour of the people, and ſo dearly 'beloved of the King himſelf, that he gave 'commandment, notwithſtanding his Rebel-'lion, his life ſhould be ſpared; when for 'theſe conſiderations moſt men were afraid 'to lay their hand upon him, a great Tree 'ſtretching out his Arm, as it were, for that 'purpoſe, caught him by the great and long 'buſh of his goodly hair, lapping it about as 'he fled haſtily bare-headed under the Tree, 'and ſo hang'd him up by the hair of his head 'in the air, to give an eternal document, that 'neither comlineſs of perſonage, neither No-'bility, nor favour of the people, nor not the 'favour of the King himſelf, can ſave a Re-'bel from due puniſhment; God, the King of 'all Kings, being ſo offended with him, that 'rather then he ſhould lack due execution 'for his treaſon, every Tree by the way will 'be a Gallows or Gibbet unto him; and ra-'ther then he ſhould lack one, the hair of his 'own head will be unto him a halter. *Sheba's* 2 Sam. Rebellion had the ſame *Guerdon*, he preſum- 20. 22. ing to be the *head* of a faction, and rebelling againſt *David*, his *head* is cut off, and thrown over the wall of the City, whither he had fled for ſhelter, as a ſacrifice of peace, and a price of his Rebellion. The *Amalekite* that ſlew *Saul*, though upon his deſire, and to put him out of his pain, being half dead before, when he brought the welcom news (as he thought) to *David*, and made it the more [illegible] by bringing his Crown; yet we ſee that

that this Murderer, expecting doubtleſs a reward, had the reward of a Murderer: *How* 2 Sam. 1. *waſt thou not* (ſaith *David*) *afraid to ſtretch* 14,15,16. *forth thy hand to deſtroy the Lord's Annointed? And he called one of his young men, and commanded him to kill him*; thus charging his villany upon him, *Thy blood be upon thine head, for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the Lord's Annointed.* He might have pleaded for himſelf, That *Saul* was fallen before upon his own Spear; That it was but mercy to kill him that was half dead, that he might die the ſooner; He was intreated and importuned by *Saul* himſelf, to haſten him through thoſe painful gates of death. Had he ſtricken him as an enemy, he had deſerved the blow he had given him, but he lent him the hand of a friend: He was but obedient to the King in diſpatching him, and did but perfect what himſelf begun, and could not finiſh; and the *Philiſtines* were now at his heels, ready to do that act with inſultation, which he did in compaſſion: Beſides, he brought to *David* the *Crown*, and ſo in effect the *Kingdom*; he might as well have carried it to the King of the *Philiſtines*, and been ſure of an honorable reward. Why ſhould *David* make ſo ill a conſtruction of an act, ſo well meant to him, for him ſo beneficial? But no pretence can prevail, *Thy blood be upon thine own head.*

Vid. Biſh. *Hall Contemp. in locum.*

By the Laws.

Fourthly, God hath provided another ſtrong Guard for the Salvation of Kings,

The

The Laws. All Kingdoms have ſevere Laws againſt Rebellion, and reſiſtance of Soveraign power; *It is high Treaſon to attempt any thing againſt the Perſon, Life, Crown, or Dignity of the King.* And here the Laws of men, as they are grounded upon, ſo they are exactly agreeable unto the Law of God, binding (as that) the Hand, the Tongue, the Heart; 'tis Treaſon to act againſt the life of the King, 'tis treaſon to ſpeak againſt the honor of the King; nay, 'tis treaſon, and puniſhed with death if diſcovered, to conceive any thing in thought or purpoſe againſt the King, yea, if it have been never ſo much repented. *Bodine* to this purpoſe writeth thus; *He that had in his thought to aſſault the life of his Soveraign Prince, is adjudged guilty of death, though he have never ſo ſeriouſly repented it.* There was a Gentleman of *Normandy*, who confeſſing himſelf to a Frier, ſaid, That it was once in his thoughts to have killed King *Francis*, but he had repented himſelf of that wicked purpoſe. The Frier gave him Abſolution, but acquainted the *King* therewith, who ſent him to the *Parliament* at *Paris* there to be tryed, where he was condemn'd to die, and accordingly executed. There was a man ſenſeleſs and utterly furious, at *Paris*, who drew his ſword upon King *Henry* the Second, without any violence or other effect enſuing; yet he was adjudged to dye, without all reſpect to his madneſs, though the Law excuſeth any murder or wicked-

wickedneſs done by a mad-man, who is deprived of his Reaſon.

By Oaths of their Subjects.

Fifthly, To the ſeverity of the Law is joyned, *The Sacredneſs of an Oath*; for ſo neceſſary is the King's Salvation, and ſo apt are wicked men to Rebellion, that there cannot be too many obligations, to tie up their hands againſt diſloyal practiſes; wherefore beſides the Law given to ſubjects, the ſubjects give ſecurity to Kings by their Oathes, the moſt ſtrong and ſacred bonds whereby man can be obliged. All perſons of quality, and all that bear Office in Church and State, do take the *Oathes* of *Allegiance* and *Supremacy* to his *Majeſty*; and this is not onely a Politick Security, but a Religious Engagement, God being invocated in every Oath, as a Witneſs and Revenger of Perjury. *I counſel thee to keep the King's commandement, and that in regard of the Oath of God: viz.* Thou haſt by the ſacred Name of the moſt high God, ſworn Allegiance and Homage unto the King; let that moſt ſolemn Bond keep thee within the bounds of Dutifulneſs and Obedience. What can, if this cannot, oblige us? Certainly the Remembrance of this ſolemn Tie and ſacred Covenant (and it ſhould ever be remembred) if we have any Conſcience, Faith, or Fear of God, or the leaſt ſenſe of Duty, will quench and cruſh in us the very firſt motions of Diſloyalty and Treachery.

Eccleſ. 8. 2 *Memor ſis juramenti quod interpoſito Nomine Dei præſtitiſti Regi tuo.* Oſiand. *in Eccleſ.*

By their their Guards.

Sixthly, *Another Guard* which God hath given

given unto Kings for their ſafety, are *Their Guards and Armies.* God hath committed unto Kings *the power of the Sword*, to protect themſelves and their Kingdoms, and to puniſh offendors, and that both the Sword of War, and the Sword of Juſtice; the Sword of War againſt Foreign Enemies, the Sword of Juſtice againſt undutiful Subjects. Thus *David* was defended, and many times ſaved. Thus *Solomon* was guarded, *Behold his bed which is Solomons, threeſcore valiant men are about it, of the valiant of Iſrael; they all hold ſwords, being expert in war, every man hath his ſword upon his thigh, becauſe of fear in the night.* If indeed Kings do place their confidence in Guards or Armies, in Horſes or Chariots, they will prove a vain confidence; but as they are aſſiſtances lent from heaven, they may, they muſt uſe them, and may receive ſuccour and ſafety from them.

Rom. 13. 4

Cant. 3. 7, 8.

Seventhly, *By ſpiritual Arms, the prayers of his Church*, and theſe are *vis grata Deo*, God hath commanded that we ſhould firſt and *before all pray for Kings and all in Authority*; we ſhould pray for them publickly, we ſhould pray for them privately, in praying for them we pray for our ſelves, in their ſalvation is our preſervation. And behold, how prevalent and potent, yea, (I humbly ſpeak it) how omnipotent are the prayers of God's people! When *Antoninus* the Emperor, and his Army were in diſtreſs, and ready to periſh for want of water, he was ſupported, and

By the prayers of the Church. 1 Tim. 2. 1, 2.

Eſt quædam prælium omnipotentia.

Euſeb. *Eccleſ. hiſt. l. 5. c. 5.*

his

his Army relieved, by the Prayers of the *Christian Legion*, who bowing their knees to Christ, and praying for his relief, the Lord (whose bounty is such, that as he gives us always more then we deserve, so he gives us often more then we desire) sent rain in abundance to refresh the Army of the Emperor; and with the Rain, Thunder and Lightning, which dismayed and discomfited the Barbarians; in remembrance of which, the Christian Legion was after called the *Thundring Legion*. What cannot prayer do? The hands of *Moses* lift up to heaven did more, than the Arms of *Joshua* against the *Amalekites*. That King is safe and happy, that is carried on the wings of his peoples prayers. Surely those who call themselves the onely *Royallists*, and count themselves his *Majesty's* best and onely friends, would do him much better service, and consult more for his safety, would they once leave to pour in prodigal *Healths* for his *safety*, and learn to pour out pious *Prayers* for his *Salvation*.

Κεραυνοβόλος.

By discovering the plots of their enemies.

Eighthly, By discovering and defeating the plots, projects, and machinations of their enemies, doth God save Soveraign Princes. Thus *David* made use of *Hushai's* loyal policy, to disappoint the rebellious policy of *Achitophel*; thus the fore-mention'd desperate and damnable plot of the *Powder-Treason*, was discovered by the King's wise and wonderful interpretation of a Letter darkly written by one of the Traitors, and of one

one ſentence in that Letter, *That the buſineſs would be as ſoon over, as the Letter ſhould be burnt*; which though a wiſe Earl deſpiſed, and for it the Letter, judging it written by a mad-man, yet the Kings more ſearching wiſdom interpreted of ſome ſudden blow by *Powder*, as indeed was intended.

By infuſing Majeſty into Kings.

9. Another means whereby the Divine Majeſty ſaveth Princes, is by infuſing *Majeſty* into them. The top of the Temple *Pantheon* in *Rome*, being a marvellous ſtately piece of Architecture, the Emperor *Charls* the Fifth would one day go up to ſee it; a certain *Italian*, ſaith *Camerarius*, moved with deſire of revenge, or with a furious longing to make himſelf immortal, or tranſported with ſecret malice, or ſome other paſſion, had reſolved, as he after confeſſed, to have thrown the Emperor headlong out of a window; but being amazed at his portly *Majeſty*, he was not able to execute this his villanous Enterpriſe. *Hiſtor. Med.*

By infuſing terror into Traitors.

10. By infuſing ſudden terror into the hearts of *Aſſaſinates*, and ſudden and extraordinary courage into the hearts of their loyal ſubjects for their defence and reſcue. Of this we have a famous inſtance in *King James* of bleſs'd memory, in the conſpiracy of *Goury*; the King being by a device brought into the Earl's houſe, and thence through a cloſe and by-way into his Study, and there faſt lock'd up, unguarded, un-armed, un-attended, between two Traitors who held ſwords to his throat,

prepared to ſpill his Royal Blood; when behold the dread of ſacred Majeſty, the ſtrength of naked Innocency, the power of charming Eloquence, the force of working Conſcience! thoſe wretches were ſo apaled with his Majeſtie's ſpeeches, and undaunted reſoluteneſs, that they gave him a little time to breathe, and means by calling in his ſervants, to ſave his life, who as ſoon as they knew by his voice out of the window their Maſter's danger, they were by a ſtrange Providence led to the place, and by a magnanimous ſpirit enabled againſt many diſadvantages, both of place and number, to defend and ſave the King, and to deſtroy and vanquiſh his enemies. I ſhall here give you the obſervation of the fore-named *Camerarius*, 'That the murtherers of Princes, when 'they are upon the point of giving the ſtroke, 'they are ſo ſtricken themſelves by their own 'wicked conſcience, that they have neither 'heart nor arm to effect any thing. Contra- 'riwiſe, they that remain within the limits of 'their Calling, and ſtand upon the defence of 'their Prince, find themſelves beyond their 'ordinary force ſupplyed with inward cou- 'rage and might, proceeding from a good 'Conſcience, and a good Cauſe.

Loco ſupra citato.

By the means of their very enemies.

11. Princes have been ſometimes ſaved *by their mortal enemies*; for though (as we ſhall anon ſee) the moſt be of his mind, who ſaid, *The Traitor I hate, but the Treaſon I hug*; yet ſome ſpirits ſo noble there have been,

been, abhorring both the Traitor and the Treaſon, that they have with their own danger revealed to their utter enemies, the treachery of their faithleſs ſubjects. A memorable Example hereof we have in the Conſul *Fabricius*, to whom King *Pyrrhus* owed his life and ſafety: A certain man came into the Tent of *Fabricius*, and delivered him a Letter from the Phyſician of *Pyrrhus*, who offered, if the *Romans* would aſſure him of a Reward, to free them from their fear of their then dreaded and victorious Adverſary *Pyrrhus*, and diſpatch him by poiſon. *Fabricius* abhorring ſo unworthy a villany, with his Collegue *Emilius*, ſends ſpeedily to the King, and diſcovers unto him his danger; the Copy of the Letter being ſhort, but worth the reading, I ſhall here inſert, *C. Fabricius and Q. Emilius, the Conſuls, to King Pyrrhus, health:* 'Thou ſeemeſt not to be happy in 'thy judgment, neither of thy friends, nor of 'thine enemies; for by reading theſe our 'Letters thou ſhalt know, that thou warreſt 'againſt good and honeſt men, and confideſt 'in evil men and perfidious. We let thee 'know this, not for thine own ſake, or 'that we ſeek thy favour; but leſt the 'treaſon intended againſt thee ſhould, if it 'take, raiſe a calumny againſt us, and the 'world ſhould think, when we could not 'conquer thee by force, we would under-'mine thee by fraud and treachery. *Pyrrhus* by theſe Letters diſcovered the treaſon of his

Plutarch in vitâ Pyrrhi.

Phyſician, gave him the reward of a Traitor, and was ſo moved with the noble carriage of the *Roman* Conſuls towards him, that to expreſs his gratitude, he freely releaſed their priſoners, and ſent an Embaſſador (though he were at that time a Conqueror) to treat with them of a peace. Thus we ſee, a Prince may owe, under God, for his life and ſafety, to a brave and noble enemy.

By the hearts of their Subjects.

Laſtly, One of the beſt Guards that God gives unto Kings for their ſafety, is, when he gives them *the hearts of their Subjects*, making them loyal and loving, dutiful and dear over their Princes. Faithful Subjects are the King's beſt Fortreſs: *In the multitude of people is the King's honor*, ſaith *Solomon*; his honor, that is, ſay Expoſitors, his glory and ſafety, his power and dignity. That King that reigns over a numerous people, cannot want large Subſidies, and ſtore of Soldiers for his Wars, nor able Magiſtrates and wiſe Counſellors in Peace; where there is Multitude, there is Choice; but then when a Prince hath not onely populous Dominions, but an obſequious and loyal people alſo, then is he a happy Prince indeed. There is a near relation between Kings and Subjects, which (if either deſerve their name) begets a moſt dear affection. *Saul* was none of the beſt of Kings, yet ſo impatient are his Subjects of the indignity offered to his dead Corpſe, that they will rather leave their own bones amongſt the *Philiſtines*, than *Saul's* carcaſe, venturing their

Prov. 14. 28. *Dignitas & potentia, ſalus & gloria.*

their own lives to fetch off his liveleſs body. How dear were *David's* Subjects over him? *Thou art worth ten thouſand of us*; and when he grew old and feeble, they would not ſuffer him to venture his Perſon; *The men of David ſware unto him, ſaying, Thou ſhalt no more go out with us to battel, that thou quench not the light of Iſrael.* 2 Sam. 18 3. 2 Sam. 21. 17. Theſe Loyal *Iſraelites* eſteemed *David* as neceſſary for them, as the Sun for the world, he was the light of their *Iſrael*; the loſs of their King was the loſs of the Sun, the loſs of the Light, the loſs of the Day; ſhould he miſcarry, *Iſrael* would be over-whelmed in a black night of diſmal darkneſs and obſcurity. Kings and Subjects do hold themſelves equally intereſſed in one another's Honors and Dangers, Good and Evil, Loſſes and Gains; and in a mutual and happy emulation, ſtrive who ſhall more oblige the other. The beſt Guard of a Prince (ſaith *Pliny*) is his own Innocency, and his beſt Defence to need no Defence. Surely an innocent and upright Prince needs no defence, while he hath Subjects; but his Subjects, they will be unto him a Wall for Defence, an Exchequer for Treaſure, an Arſenal for Munition, a Senate for Counſel, a Sanctuary for Safety; His Honor they account their Happineſs; His Welfare, their Wealth; His Proſperity, their onely Felicity. Nor will he be behind with them, but he again accounts their Happineſs his Honor; their Wealth, his Welfare; their Proſperity, his

Satellitium principi ipſius innocentia, & optimum munimentum munimento non egere. Plin. Paneg.

Felicity. Finally, they think themſelves born, not for themſelves, but for each other; the Subject thinks his life given him onely for the ſervice of his Prince, the Prince thinks his Crown given him onely for the protection of his Subjects. May there ever be this, may there never between King and People be any other but *this bleſſed Conteſtation!*

Theſe are ſome means, whereby God gives Salvation unto Kings, and there are many more; theſe are *ordinary* means, and there are means *extraordinary*: God gives Salvation to Kings ſometimes by weak means, ſometimes above means, ſometimes without means. But let it be remembred, that when Kings, by what means ſoever, are ſaved, it is the Lord that gives the Salvation; except the Lord protect the Royal Perſon of the Prince, the States-man counſelleth, the Captain fighteth, the Guard watcheth, but in vain; no Magazine of Treaſure, no Arſenal of Armor, no Fleet by Sea, no Forces by Land, no Alliance with Neighbour Princes, no Allegiance of Subjects can ſecure them one moment.

The manner how God ſaves Kings.

3. The manner how God ſaves Kings, and wherein the peculiarity of their Salvation above all others conſiſts, is the next Point to be conſidered.

The peculiarity of the King's Salvation above all others, conſiſts in this, *That He, and He alone, is Sacred*, and may not be reſiſted or aſſaulted by violence, open or ſecret.

If

If a Subject offend the Law, the King puniſheth him by the Law; but if a King offend, God alone can puniſh him, the Subject hath no Law againſt him, he is *ſolo Deo minor*, onely lower than God, and *ſolum Deum habet vindicem*, God alone can chaſtiſe him. The Scripture is in this caſe moſt clear, *Againſt a King there is no riſing up. Who can ſtretch forth his hand againſt the Lords Annointed, and be guiltleſs? Thoſe that reſiſt ſhall receive to themſelves damnation.* Prov. 30. 31. Rom. 13. 2

I wonder that any who call themſelves Chriſtians, dare endeavour to elude *David*'s example, or after ſuch an example defend reſiſtance of Soveraign Power. *David* himſelf was an annointed King, at leaſt annointed to be King, yet durſt not touch him that was actually King. *Saul* was certainly a Tyrant, *David* had unqueſtionably a righteous cauſe, and had opportunity once and twice to have cut off *Saul*, yet dares not touch him, and but for cutting off the lap of his garment, *his heart ſmites him*; he would not hurt him himſelf, he would not ſuffer his Soldiers to hurt him; and this not out of tenderneſs of heart, but with a, *God forbid*, and, *Who can be guiltleſs?* All that can be ſaid is this, that *David* raiſed a Guard of Soldiers for his own defence; but did *Saul* or any of his Army loſe the hair of a head by *David*, or any of his followers; and *Certainly, David's being annointed to be King was his warrant for his guard, otherwiſe to have had ſo much as a*

guard had been utterly in a meer Subject unwarrantable. David then, both by his words and actions, hath fully determined this queſtion, and written with a Sun-beam this Concluſion, *That no injury, no tyranny, no oppreſſion, no wrong, whatſoever, how great ſoever, can juſtifie the reſiſtance of Subjects againſt Soveraign Kings.* And *David* himſelf having fallen into thoſe moſt foul and fearful ſins of Murder and Adultery, after he was actually King, the manner of his Confeſſion
Pſ. 51.4. is very obſervable, *Againſt thee, thee onely have I ſinned:* he had ſinned againſt *Bathſheba*, in violating her chaſtity; he had ſinned againſt *Uria*, in ſhedding his innocent blood; he had ſinned againſt the *Church*, in bringing ſcandal upon Religion; he had ſinned againſt *the enemies of the Church*, in cauſing them to blaſpheme: yet confeſſing his ſin to God, he mentions none of theſe, but, *Againſt thee, thee onely have I ſinned*; therefore doth he ſay he had ſinned againſt God *onely*, becauſe to God *onely* he was accountable for his ſin. The Apoſtles lived under the moſt fierce and furious Tyrants the earth ever bore, yet ever pray for them, and command others to pray for them; were ſubject unto them, and command others to be ſubject; did not reſiſt againſt them, and forbid all others upon peril of damnation to reſiſt. The Antient Church followed cloſely the precepts and practiſe of the holy Apoſtles; *Tertullian* tells us, *Apud ſertam noſtram occidi*

occidi licet, occidere non licet; Christians may warrantably suffer, cannot lawfully resist; and since the *Jesuites* (reproaching what they should admire, and imitate the Saint-like patience of the Primitive Martyrs) do object, *(and I wish it had been they onely that object it)* that *Deerant vires*, it was their weakness and want of power, not want of will that kept them from resistance; they have anticipated this objection, *Deesset nobis vis numerorum & copiarum?* Had we a mind to resist our Persecutors? could we want forces and numbers? *We Christians have filled with Soldiers all your Cities, Islands and Castles.* And *Cyprian*, *None of us doth resist your unjust violence, though we have power and numbers more then enough.* I shall here lay before you two noble and memorable examples to this purpose, the one Antient, the other Modern; the first is of the *Thebane Legion*, seven thousand in number, all Christian Soldiers, under the Army of *Maximinian* the Heathen Emperor; he commands the Army to offer sacrifice to the Heathen gods, this Legion refuses, but dares not resist, but to decline the Emperor's discontent they remove their quarters; he renews his commands, they humbly renew their denial, telling him they dare not to obey him disobey God, for whose sake they had been, and ever would be, his faithful servants: The Emperor puts them to a decimation, they submit with cheerfulness, praying for their Murderers: He

Quamvis nimius & copiosus, noster sit populus.

He lays his commands upon the remainder to ſacrifice, they follow the noble example of their followers, and alſo humbly refuſe; whereupon they are all put to death without the leaſt reſiſtance. The Commander of this Chriſtian Legion *Mauritius*, could not contain his joy, for their invincible conſtancy in the faith, and incredible patience under perſecution; *How fearful was I*, ſaith he, *ſince armed men may be eaſily tempted to defend themſelves, leſt under colour of ſelf-preſervation, in ſo juſt a cauſe, they ſhould have reſiſted: I was watchful, and had Chriſts example in readineſs, who commanded his diſciple to put his ſword into his ſcabbard, and told them, if you uſe not your weapons, I have Gods own warrant for your ſafety.* Surely ſeven thouſand men bravely armed, and thus reſolved, might have ſold their lives dear, if they had judg'd it lawful to reſiſt. Here were truly *Chriſtian Soldiers*, an example of ſubmitting & ſuffering to all *Soldiers, a noble Army of Martyrs.* The other Example *Paſquerius* relateth thus, *Lewis* the 11*th.* King of *Fance* urged his Senators and Counſellors to ſet forth a certain Edict, which they refuſed to do, for that it ſeemed to them unjuſt. The King being greatly incenſed, threatned death unto them all: Whereupon *Vacarius* Preſident of the Councel, and all the Senate in their purple Robes, came to the King: He aſtoniſhed at ſuch a kind of Preſence, demanded wherefore they came, and what they would? *Vacarius* anſwered for all, We come to undergo that death which you have

Nunquam perclitabitur ſalus veſtra niſi veſtris Armis.

have threatned unto us; for you must know, O King, that we will rather suffer death, than do any thing against our conscience towards God, or our duty towards you. Behold here the piety and loyalty of these Senators, they had learnt the distinction of *Active and Passive obedience*; which will hold water, when the specious pretences of *self-preservation*, and *offensive and defensive War* shall vanish, and appear to be but pretences. The former is a brave Example for Soldiers, this latter a noble Mirror for Parliaments. No, the Head may cut off a Member from the Body, but no Member, nor yet the whole Body, may attempt to cut off the Head. And truly if the wisdom of God had not made Kings in this respect Gods, that is, sacred, and not to be touch'd, both Kings and their Kingdoms would be most miserable; Kings would be miserable, and none that had the reason of a man would ever be a King; for if they might be accused, deposed, resisted, murthered, would the best Kings want accusers and enemies? would not factious, envious, and ambitious persons be always declaiming against their Governors? so should Kings be chang'd as oft as in *Rome* Consuls, and the best Kings would be as liable to suffer, as the worst; the Government

Those that are of the most lewd and wicked behaviour, unthrifts, such as are obnoxious to the Laws, rash, hair-brain'd, and discontented persons, and such as cannot live in peace, are always the men that move Rebellion, and stir up Insurrections. *Hom. against wilful Rebellion, pag.* 4.

ment of good Kings being as odious to bad men, as the Rule of Tyrants to good people. Kingdoms would be miſerable, the foundations would be over-turned, the Common-wealth rent by factions, Civil war and bloodſhed, rapine and ruine, and all ſorts of calamities would follow, as our own times, by too freſh experience can teſtifie, the relieving the Common-wealth, the righting of the Subject, the reforming of Religion; no pretext be it never ſo ſpecious, nay, be it never ſo real, can either juſtifie reſiſtance, or ſatisfie for the miſeries and miſchiefs that fall in, and follow thereupon; piety abhors it, and policy forbids it; it is ever the ruine, the reparation never of Church and State; it is indeed the moſt ugly rebellion that is cloaked with Religion, pity it it is to make of ſo rich a Stuff ſo foul a Cloak. Let the Doctrine of our Church here be heard: 'Though not 'onely great multitudes of the Commons, 'but ſometimes alſo men of great Wit, No- 'bility, and Authority, have moved Rebel- 'lions againſt their lawful Princes; though 'they ſhould pretend ſundry cauſes, as the 'redreſs of the Common-wealth, (which 'Rebellion of all other miſchiefs doth moſt 'deſtroy) or reformation of Religion, '(whereas Rebellion is moſt againſt all true 'Religion) though they have made a great 'ſhew of holy meaning, by beginning their 'Rebellions with a counterfiet Service of 'God, (as wicked *Abſolom* began his Re- 'bellion

Fourth part of the Homil. againſt wilful Rebellion.

'bellon with ſacrificing unto God) though 'they diſplay and bear about Enſigns and 'Banners, which are acceptable to the rude, 'ignorant, common people; great multitudes 'of whom, by ſuch falſe pretences and ſhews 'they do deceive, and draw unto them. Yet 'were the multitudes of the Rebels never ſo 'huge and great, the Captains never ſo no-'ble, politick, and witty, the pretences 'feigned never ſo good and holy; yet the 'ſpeedy overthrow of all Rebels, of what 'number, ſtate, or condition ſoever they 'were, or what colour or cauſe ſoever they 'pretended, is, and ever hath been ſuch, 'that God doth thereby ſhew, that he al-'loweth neither the dignity of any perſon, 'nor the multitude of any people, nor the 'weight of any cauſe, as ſufficient, for the 'which the Subjects may move rebellion 'againſt their Princes. Turn over and read 'the Hiſtories of all Nations, look over the 'Chronicles of our own Countrie, call to 'mind ſo many rebellions of old time, and 'ſome yet freſh in memory, ye ſhall not find 'that God ever proſpered any Rebellion 'againſt their natural and lawful Prince, but 'ſooner or later they were overthrown. This is the Doctrine of the Scriptures, of the antient Church, of the Engliſh Church; the contrary is the Doctrine of Jeſuites and Devils. Kings muſt not be flattered, but faithfully reproved for their faults, and humbly admoniſhed of their duties, and earneſtly

ſupplicated

ſupplicated to do juſtice; this is the *ne plus ultra* of Subjects. If Kings turn Tyrants, muſt Subjects turn Traitors? muſt we neceſſarily be wicked becauſe our Prince is bad? We ſhould conſider that the benefits of Order and Government, do infinitely preponderate the evils of Tyranny, but no benefits accruing from violent ſubverſions of Government, can ballance the evils of Rebellion; if the Loſs of Goods, and Eſtates, and Liberties be repairable, the loſs of Lives, and of Souls (multitudes of which are loſt in Civil Wars) are irrepairable. Beſides, Who can hope here on earth for a *Plato*'s Common-wealth, or an Utopian Kingdom, free from all injuſtice or inconveniences? and what if that we judge amiſs and unequal, be thought juſt and equal, by men as wiſe, as good as our ſelves? and thoſe who would have Kings accountable to, and cenſurable by their ſubjects, let them come home and begin with their own Families; will a Maſter give way that his Servants, a Father that his Children, when he does amiſs, or they think ſo, ſhould correct him, chaſtiſe him, and deprive him of his Deſpotical power? Surely that God that hath commanded *Servants and Children to be ſubject to their Maſters and Parents with all fear, not onely to the good and gentle, but alſo to the froward*, requires it much more from Subjects to their King, who is their Supreme Lord and Soveraign Maſter. Finally, as one well argueth, 'Seeing 'ſome

1 Pet. 2. 18.

Dr. *Fern*'s Reſolving of Conſcience, *p.* 20.

'ſome muſt be truſted in every State, 'tis 'reaſon the higheſt and final truſt ſhould be 'in the higher and Supreme Power, with 'whom, next to himſelf, God hath entruſted 'the whole Kingdom; all other that have 'power and truſt, having it under him, as ſent 'by him. Good reaſon that the Supreme 'Power ſhould have ſecurity, the beſt that 'may be, on its ſide, foraſmuch as he is 'worth ten thouſand of his Subjects, and for-'aſmuch as Order, the life of a Common-'wealth, is ſo beſt preſerved, and not ſo en-'dangered by Tyranny as by Factions, Di-'viſions, Tumults, Power of reſiſtance on the 'Subjects part. And if the Prince become a Tyrant, Is it his onely fault, have not our ſins made him ſo? May not our wickedneſs provoke God to give us a rod and a ſcourge, inſtead of a ſtaff? If God ſend us *a King in his wrath*, we muſt give him leave *to take him away in his diſpleaſure*. Our ſins have brought this judgment upon us, and we muſt bear it; or if we would remove it, it muſt be by *Repentance*, not by *Rebellion*. We muſt turn to God, and pray to him to turn the King's heart, who alone hath it in his power: So St. *Bernard*, we will fight to the death, if need be, for our Mother the Church, but with thoſe weapons which we may lawfully uſe, not with Swords, Spears, and Shields, but with our Tears and Prayers to God: and when we have prayed, we muſt Wait and Bear, untill the Lord be pleaſed to remove Ep. 121.

move the Yoke, and with *David* thus reſolve,
1 Sam. 26.10,11. *The Lord ſhall ſmite him, or his day ſhall come, and he ſhall deſcend into the Battel and periſh.* But, *The Lord forbid that I ſhould ſtretch forth my hand againſt the Lords Anointed.* St. *Chryſoſtom* was armed at all
In Ep. ad Cyriacum. points to bear the brunt of Tyranny, let us learn from ſo great a Pattern piety and Patience; being driven from *Conſtantinople* by the Empreſs, he thus reſolves: 'If the Em-'preſs will baniſh me, the Earth is the Lords 'and the fulneſs thereof; if ſhe cut me in 'pieces, *Iſaias* ſuffered the ſame puniſhment; 'if ſhe will have me thrown into the Sea, 'I will remember *Jonas*; if ſhe caſt me into 'the fiery furnace, the three Children ſuffer-'ed the like doom; if ſhe expoſe me to wild 'Beaſts, I will call to mind how *Daniel* was 'caſt into the Lions Den; if ſhe will ſtone 'me to death, I have *Stephen* the Proto-'Martyr my Companion; if ſhe take away 'my head, I have *John Baptiſt* for my fellow; 'if ſhe take away my goods and ſubſtance, 'naked came I out of my mothers womb, 'and naked ſhall I return again. A gracious Soul hath, we ſee, a ſalve for every ſore, a ſuitable comfort to ſweeten every croſs. I ſhall ſhut up this point with the words of that godly Man and Martyr, Mr. *Tindal*:
De Chriſt. Mam. Obed. '*David* ſpared *Saul*, and if he had killed him, 'he had ſinned againſt God; for in every 'Kingdom, the King which hath no Superior, 'judgeth of all things, and therefore he that 'intendeth

'intendeth any miſchief or calamity againſt 'the Prince that is a Tyrant, or a Perſecutor, 'or whoſoever with a froward hand doth but 'touch the Lords Annointed, he is a Rebel 'againſt God, and reſiſteth the Ordinance of 'God. As often as a private man ſinneth, 'he is obnoxious to his King, that can puniſh 'him for his offence; but when the King of-'fendeth, he ought to be reſerved to the di-'vine Examination and Vengeance of God. This is, you ſee clearly, the prerogative of Kings, to be puniſhable by, and accountable onely to God; this is their Salvation, and theirs by a priviledge, that they and they onely are Sacred, and may not be touched by any violence. We ſpeak not this to flatter them, but to teach the Subjects their duty towards them, and to warn them as they love their ſouls, to take heed of uſing violence againſt them. And for Kings, they are to know, if they ſhall abuſe this high priviledge given them from heaven, and preſume to offend God, and oppreſs their ſubjects, becauſe they may do it unpuniſhed by man, their judgment will be ſo much the ſeverer, and their puniſhment ſo much ſharper from the juſt God; though they have no Judge on Earth, they have a Judge in Heaven. *God ſtandeth in the Congregation of Princes, he is a Judge among Gods.* We ſhould all remember, but Kings, who can fall into no other hands, ſhould eſpecially remember, that *it is a fearful thing to fall into the hands*

of the living God. This Impunity grants them no Immunity to ſin; no, *Omne beneficium exigit officium.* This high privilege God gives Kings above all others, is for that he hath a higher ſervice for Kings than for all others: And that leads me to the

The cauſes why God ſo peculiarly ſaves Kings.

Fourth Point, The Reaſon why God charges himſelf with ſo peculiar preſervation of Kings: God is very tenderly regardful of Kings, for his own ſake, for their ſakes, for their Kingdoms ſake, for his Churches ſake.

For his own ſake.

1. *For his own ſake*, becauſe Kings are eſpecially *His*; they have his Name, *Gods*; his Authority, they are his *Vice-gerents*; it is he that ſets their Crown upon their heads, they are his *Annointed ones*; they have his *Sword*, and his *Scepter*; they ſit upon his *Throne*, and execute his *Judgment*.

Pſal. 82. 6. They have his *Name*; *Dixi Dii eſtis*, *I have ſaid, Ye are Gods.* They have his *Au-*
Rom. 13. 1 *thority*, *The Powers that be are ordained of God.* It is he that ſets their Crown upon
Pſal. 21. 3. their heads, *Thou ſetteſt a Crown of pure gold upon his head.* They are his *Annointed ones*,
Eſa. 45. 3. *Thus ſaith the Lord to Cyrus his Annointed*; *Cyrus* is his *Annointed*, as well as *David.*
Rom. 13. 4 They have his *Sword*, *He beareth not the Sword in vain, for he is the Miniſter of God.*
Exod. 17. 9. They have his *Scepter*, *Moſes had the Rod*
1 Chron. 29. 23. *of God in his hand.* They ſit upon his *Throne*, *And Solomon ſat upon the Throne of the Lord as King.* They execute his *Judgment*, *Ye judge*

judge not for man, but for the Lord, who is with you in the judgment. Behold by how many Relations they are Gods! *Deus est solus in cujus solius potestate sunt Reges, à quo sunt secundi, post quem primi super omnes homines ante omnes Deos.* It is God alone, under whose alone power Kings are, from whom they are the next, after whom they are the first, above all men, before all Gods, *viz.* all other Magistrates which are called Gods. There are indeed of late new claims made to Kings, the *Pope* saith they are *his*, the *People* say they are *theirs*. The *Pope* saith they are *his*, his Vassals, his Dependents; that they hold their Kingdoms and have their Crowns *in capite* from *him*. It is said of Pope *Celestine*, that he set the Crown upon the head of the Emperor *Henry* the 6th. with his foot, and kick'd it off with his Foot again, saying, *I am able to make and unmake Kings at my pleasure*. *Boniface* the 8th. at his investiture into the Popedom, shewed himself the first day in his Pontifical Garments, with St. *Peter's* Keys carried before him; but the second day he shewed himself in Royal Apparel, with a naked Sword born before him, and a Herauld proclaiming, *Ecce potestas utriusque Gladii*, Behold the power of both Swords, Civil and Ecclesiastical. The antient Popes acknowledged their Bishoprick from the Emperors; the later Emperors must acknowledge their Kingdom from the Pope. The Popes were wont to say, *Our good Lord the*

2 Chron. 19. 6.

Tertul. in Apol.

Symson. Hist. ch. l. 2. p. 374.

Emperor; the Emperors are now taught to ſay, *Our good Lord the Pope.* Herein hath he verifi'd himſelf to be the *very Antichriſt*, in that he would be above the *Chriſti Domini*, *exalting himſelf above all that is called God.* The People ſay they are *Theirs*, in them is the Supreme Power, and they can commit it to whom they pleaſe, and reſume it when they pleaſe. But let us hear what God will ſay, he ſaith, they are neither the Popes nor the Peoples, but *His*; *By me Kings reign, and Princes decree juſtice*; *by me Princes rule. He removeth Kings, and ſetteth up Kings. The moſt high ruleth in the Kingdom of men, and giveth it to whomſoever he will. There is no power but of God, the powers that be are ordained of God. He is the Miniſter of God. They are Gods Miniſters, attending continually upon this very thing. Thou couldſt have no power at all againſt me, except it were given thee from above.* The Power of Kings and Magiſtrates is *Deſuper*, *non de ſubter*; from above of God, not from beneath of men. Kings are called *God's Anointed* two and twenty ſeveral times in Scripture; whoſe then can they be after ſo many claims of God, but Gods? *Cujus juſſu naſcuntur homines, ejus juſſu conſtituuntur Principes*, ſaith *Ireneus*; By his command that men are born, by the ſame are Princes created. And *Tertullian*, *Inde illis poteſtas unde ſpiritus*; Kings have their Power from the ſame Original that they have their ſouls, and the ſoul is created immediately

Prov. 8. 15, 16. Dan. 2. 21. Dan. 4. 17 & 25. 32. Rom. 13. 1, 4, 6. Joh. 19. 11

ately by God: *The ſouls that I have made.* Eſa. 57.15
The Apoſtle S. *Peter* doth indeed bid us *ſubmit our ſelves to every Ordinance of man for the Lord's ſake, unto the King as ſupreme*——
But *Paræus* a learned man, and one who gives not too much to Kings, doth excellently clear this place; The Apoſtle, ſaith he, calls not the Magiſtrate an Ordinance of man cauſally, as if Magiſtracy were found out by mans wit, or brought in by mans will; but ſubjectively, becauſe Magiſtracy is born by men; and objectively, becauſe it is converſant in the ordering of men, and governing humane ſociety; and finally, becauſe it is appointed of God for the good of man, and the conſervation of humane ſociety. And the ſame Author well obſerves, that the authority and power of one ſingle Perſon, to govern, reſtrain, and keep within the bounds of Law and order, ſo many men, the moſt of which are fierce and wicked, if it were a meer humane power, would never ſuffice, unleſs there were ſomething in it *Divine, and of God.* Nor are our Kings at this day leſs truly Ordained of God, than thoſe Kings which we read in Scripture immediately ordained by him; notwithſtanding they are by the people received with honorable Ceremonies and Solemnities at their Creation and Coronation, according to the ſeveral Cuſtoms and Conſtitutions of Kingdoms: Even as Paſtors and Miniſters are no leſs truly called of God now, though by the

Paræus in Rom. 13. *Dub.* 3. *p.* 1059.

means and miniſtery of men, than the Prophets and Apoſtles of old, who were called by God Immediately; for, *The ſecond Cauſes exclude not, but act in the power of the firſt Cauſe.* And God doth that, whatſoever he doth by means. And this is one cauſe, and a great cauſe it is, why God gives ſuch a Salvation to Kings as to no others, in reſpect of his Relation to Kings above others, they are ſo *His* as no others are, *For his own ſake.*

Deus quæ per media facit ipſe facere non ceſſat.

For their own ſakes.

2. *And for their own ſakes too,* they have need of an eſpecial Salvation, a more then ordinary protection; for they are to protect the innocent, and puniſh the criminal; *They muſt put on righteouſneſs as their cloathing, and judgment as a Robe and a Diadem: They muſt deliver the poor, and thoſe that cry, the fatherleſs who have none to help them. They muſt be eyes to the blind, and feet to the lame; They muſt break the jaws of the wicked, and pluck the ſpoil out of their teeth. They muſt humble the lofty, and pull down the proud; deſtroy the wicked, and cut off the evil doers from the City of the Lord.* Therefore ſince they muſt be enemies to all wickedneſs, all wicked men will be enemies to them; they will be liable to open Hoſtility, and ſecret Conſpiracy. *Wicked men will take counſel together againſt the Lord's Annointed,* they will attempt *to break their bands aſunder, and caſt their cords from them.* And commonly the beſt Princes are ſubject to greateſt dangers;

Job 29. 14, 15, 19

Pſal. 101. 5, 8.

Pſ. 2. 1, 2.

dangers; for good men will patiently ſuffer under Tyrants, and dare not reſiſt them; but wicked men, if confronted and denyed their wicked wills, will make no conſcience to riſe up and rebel againſt juſt Princes. Who in more dangers then holy *David*? who had more enemies than the great and good *Conſtantine*? who more undermined by Plots and Treaſons, than that Mirror of Queens, *Elizabeth*?

3. *For their Kingdoms ſake.* The ſalvation of Kings is the ſalvation of their Kingdoms. *The King is worth ten thouſand of us.* He is the *breath of the peoples noſtrils*; the bond whereby the Common-wealth is holden together. The danger of the King is the danger of the State. *Si mens illa Imperii ſubtrahatur, nihil niſi onus & præda futura eſt.* The King is to the Kingdom as the Soul to the Body, as the Sun to the Heaven; no light without the Sun, no life without the Soul. *Neque reipublicæ felicitas eſſe poteſt, abſque boni principis felicitate, neque hujus beatitudo abſque reipublicæ commodo & beatitudine ſtabilis unquam erit.* The felicity and proſperity of the King and Kingdom are ſo conjunct and interwoven, that he cannot be happy without their happineſs, nor they proſperous without his proſperity. Continual experience doth confirm this, never doth any Prince die, or is oppreſſed by Tyranny, without the miſery of the State. We to our coſt felt the effects of this, when God took

For their Kingdoms ſakes.

Vinculum per quod Reſpublica cohæret.

Plin. Paneg. in Traj.n.

away *a gracious King from us in his anger, and ſuffered us by our ſins to be oppreſſed by a viciſſitude of Tyrants.* There is a saying, *Melius pereat unus quam unitas*; and ſome have been ſo impiouſly bold as to apply it to Kings, but it cannot conſiſt ſo applyed with Piety or Policy; not with Piety, for we have ſeen that God will not have Kings touch'd by the hands of men; not with Policy, for the *unity* depends upon the ſafety of the *unus*; as ſoon as the *unus* is gone, the *unity* is gone. And if *ſalus populi* be *ſuprema lex*, the ſafety of the people be the ſupreme Law, (which is another popular Maxim) the ſafety of the King is the ſupreme Law as much, ſince the ſafety of the King is the ſafety of the People. *Rege incolumi mens omnibus una, Amiſſo Rupere fidem*—— The King is to defend and ſave the People, therefore God will defend and ſave the King: *And let all the people ſay, Amen, God ſave the King.*

For the Church's ſake.

4. *For the Church's ſake.* Kings and Princes are, or ought to be, *nurſing fathers and nurſing mothers of the Church.* God therefore, who hath a ſpecial providence over his Church, will have a ſpeciall providence for thoſe that are the Patrons and Pillars of his Church; he will defend *the Defenders of the Faith.* We have been taught and told in this licentious Age, that the Magiſtrate is not concerned in matters of Religion, he, *Gallio*-like, need care for none of theſe things,

things, his duty is onely to protect and defend his Kingdom from wrong and danger, and to preserve them in peace and plenty, safety and honor; this is the *All* of a Magistrates duty.

Answ. We ask no more to prove what they think this Objection disproves; from hence we infer, That since the true worship of God, and the pure and entire profession of Religon, is the one and onely means of a Nations honor and happiness, peace and plenty: Contrariwise, Idolatry, Atheism, Heresie, and Prophaneness, are causes (the great and onely causes) of War, Famine, Pestilence, and all National miseries, (as by many sad instances abroad and at home may be made appear;) therefore if it be the Magistrates duty to preserve peace and happiness unto, and to endeavour to prevent the ruine and misery of his people, 'tis his duty to repress and root out Error and Impiety, and to preserve and promote the true Religion, and the Fear of God in his Dominions. 'Men (as the learned Lord *Ve-*'*rulam* saith) are to the Common-wealth 'walls for strength, Women are nurseries for 'encrease, Mony is the vital breath, Peace 'is the natural heat, plenty the radical moi-'sture, Justice and wholesome Laws are 'nerves and sinews to the Body politick; 'but all this is but a Body (yea, no better 'than a Carcase) without a Soul, till Religion 'be added. This, this is the Form, the Soul

of

Cicero. of the Common-wealth. The Heathen Orator ſaw this by the dim eye of natural reaſon, and thence could ſay, *Licet patres conſcripti amemus quos volumus*, Although the favour and friendſhip of the people of *Rome* be ſought by all, and their diſpleaſure by all dreaded; yet we *Romans* exceed not the *Spaniards* in number, nor the *French* in power, nor the *Carthaginians* in policy; but it is by our Piety and Religion that we give the Law to all Nations. All the godly Kings of *Juda* and *Iſrael* under the Law, have endeavoured to ſuppreſs all falſe, and have aſſerted and ſupported the true Religion and Worſhip of God. And thoſe who have practiſed or countenanced Error and Idolatry, are branded with a black coal of eternal Ignominy. And our bleſſed Saviour under the Goſpel, doth ſeverely check the Guides and Governors of the Church, for *ſuffering*, and not *ſuppreſſing* the Doctrines of *Jezabel*, *Balaam*, and the *Nicholaitans*: *I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezabel, which calleth her ſelf a Propheteſs, to teach and to ſeduce my ſervants. Thou ſuffereſt*: Behold, *Jezabel* is not to be *ſuffered*. It is not, *thou joyneſt*, *abetteſt*, *allowеſt*, *approveſt*; but thou *ſuffereſt*. What we ſuffer, and do not (if in our power) ſuppreſs, we command. You ſee the Text comes home, and full to prove, that thoſe who rule by God, muſt rule for God; and if every *Man*, much more every *Magiſtrate*, muſt

Rev. 2. 14, 20.

Dr. Featly *Clavis Myſt.* upon this Text.

first

first *ſeek God's Kingdom*, (indeed no ſurer way to ſettle their own, than to ſet up God's Kingdom) the propagation of piety is in a Magiſtrate the beſt policy, both for himſelf and for his people. The toleration of ſeveral Religions, what is it but a condemnation of our happy Reformation, out of the Egyptian bondage and darkneſs of *Romiſh* Ignorance, Error, and Superſtition; a branding our bleſſed Reformers, and calling our holy Martyrs Malefactors. And if the Tree may be known by its Fruits, all thoſe monſtrous Errors, prodigious Hereſies, and blaſphemous Tenets, vented and broach'd amongſt us, which make all good Chriſtians ears to tingle, and hearts to tremble, have not been *caſually contemporary* with, but *cauſally conſequent* from our Tolerations; the very fruits, effects, and proper productions of the ſo much cry'd up *Liberty*; and thoſe who moſt plead for *Toleration*, are moſt *intollerable* in their principles and practiſes, violaters of Majeſty and Soveraign Authority, Promoters and Actors of Sedition and Rebellion, trampling under foot all Laws, Divine and Humane. Shall we believe that thoſe men have ſo tender conſciences, that can ſwallow ſuch portentous crimes? Nor have we ever heard that any favours have made Hereticks faithful to their Prince, or that they have ever been gained to the truth, by having been gratifi'd in their Hereſies; they will indeed tell us, that *faith is to be perſwaded*, *Fides ſuadenda non cogenda.*

swaded, not to be compelled; faith is the gift of God, and cannot be forced upon a man against his will. We confeſs, Heathens ought not to be compelled by force to embrace the faith, but thoſe who have been Baptized, and taken upon them the profeſſion of Chriſtianity, ought to be kept to the Faith they have profeſſed, and thoſe that uſe and urge this Argument, may ſo, that it is a plea for drunkenneſs, theft, murder, treaſon, and all offences againſt the ſecond Table; and all diſturbances and violations of Order and Civil Society, for Sobriety, Honeſty, Chaſtity, Loyalty, are the gift of God, and cannot be enforced; ſhall therefore Drunkards, Thieves, Adulterers, Murderers, Rebels be tolerated, and not puniſhed? They tell us further, *The Magiſtrate cannot bind the Conſcience*; He goes not about it, but *he may compel to the outward worſhip of God*: There is a ſervant of God under the Goſpel, that muſt *compel them to come in*; the Miniſter is not that ſervant, he may uſe the Word, but not the Sword: It remains then, that the Magiſtrate muſt compel. But, *Compulſion is a Perſecution*; but if to God's true Worſhip, it is a *bleſſed perſecution*, and a *faithful execution* of God's will, and many have thereby been perſecuted to heaven. As *Auguſtine* tells us, *Cum Hippo tota eſſet in parte Donati, ad unitatem Catholicam, timore temporalium legum converſa eſt.* When the whole City of *Hippo* were Donatiſts, they were converted to the Catholick unity

Cur adulteria legibus puniantur & ſacrilegia permittantur? Aug. Ep. 50. ad Bonifac. Comit.

St Aug. Ep. 28.

unity by the fear of the temporal Laws. But here I would not be misunderstood; when I plead against a Toleration, I mean a Toleration of *divers Religions*, of Professions, diverse *in substantial and fundamental points*, and in the *publick worship of God*; a liberty in Circumstantials and Opinions, not *de fide*, in those who are of the same Faith and Religion, so long as by *Schism* they endanger not the *peace* of the *Church*, nor by *undutifulness* disturb the *peace* of the *State*, may, and by Scripture-grounds I humbly conceive, ought to be indulged to sober Christians, and may well consist with Unity and Reformation. Here also is required in the Magistrate (in the matter of compulsion to the true Worship of God, and correction of erronious persons) abundance of Prudence, Piety, and Moderation, to distinguish of errors and erroneous persons; of what alloy the errors are, of what quality the persons, whether they be *Ring-leaders* with *Korah*, or led away *in simplicity of heart*, as the followers of *Absolom*; that according to St. *Jude's* counsel, *of some they may have compassion, making a difference*; and compulsion should be the last means. *Monendo priùs quàm Minando.* Means of Conviction should be first used, that the offendors themselves may see, that themselves *force* the Magistrate to *use force*; and that as a Chyrurgeon launcing the wound, he tenders the health and safety of the Patient. But I have

dwelt

dwelt too long upon, and perhaps as ſome may think, dealt too roughly with this tender point; yet I can conclude no lower. Whoſoever denies the King to be *Cuſtos utriuſque Tabulæ*, and maintains, that he is not bound to ſupport and ſettle the true Faith, and ſuppreſs all falſe Religions, doth rob him of the faireſt Jewel of his Crown, and deny him to be, what above all his other Titles he glories to be ſtyled, *The Defender of the Faith.* I ſhall ſum up this Point in the words of that excellent Perſon, even now cited; It concerneth God in honor to maintain them who are his Vice-gerents upon earth; it concerneth him in love to defend the Defenders of the Faith, and cheriſh the nurſing Fathers of his deareſt Spouſe; it concerneth him in wiſdom to ſave them, who are the breath of ſo many thouſand noſtrils, and to keep them whole who are the bond which holds together the whole Commonwealth. In the danger of a King is the hazard of a State, in the hazard of a State the ruine of a Church, in the ruine of a Church God's Honor lieth in the duſt.

Theodoſius eſteemed it a higher honor to be *Servus Dei*, then *Dominus Mundi.* Dr. *Featly.*

An Objection. But if God have ſo peculiar a providence for Kings, how come they to miſcarry? how comes it to paſs that Kings are murthered, depoſed, dethroned by Tyrants and Traitors; and that not wicked Kings onely, but righteous, juſt, and good Princes? as *Mauritius* a worthy Emperor, by *Phocas*; *Gratian* by *Maxentius*, our *Henry* the Sixth by *Richard* the

the Third, the two *Henries* of *France* by *Clement* and *Ravillack*.

Some few particulars do not invalidate a general Rule. The reasons why God hath permitted Kingly Majesty to be violated in some Princes, I may not positively set down, they are best known to the Divine Wisdom. Answer.

Good Kings may be cut off for the punishment of a wicked people, for the castigation of their own sins, for their deliverance from the evil to come, God snatching them from a Temporal to give them an Eternal Crown; from a Corruptible, to an Incorruptible Kingdom; and as one well saith, He that looks not on this as the better of the two, deserves neither. God hath highly honored some Kings with a Crown on earth, with a Crown of Martyrdom at their death, and with a Crown of Glory after death. And for wicked Kings, when they break the Law of Gods precepts, he doth sometimes permit the Law of his Providence to be broken for their punishment; but though in Justice he permit it, he doth not approve that the worst of Kings should be touch'd or violated, he would have them all sacred that are Kings, be they good or bad, as we have at large proved; he hath honoured them all with this Style of *Dii*, *& Christi*, *Gods*, *and Annointed ones*; as if he would have us, with a kind of Analogy, as careful in a manner to forbear touching them, as we would be to touch *God*, or *the Son of God*, *Christ himself*. Dr. *Sheldon* now Lord Bishop of *London*. As King *Charls* the First of blessed memory. Bishop of *Ely*'s Sermon on 1 Chron. 16. 22.

ſelf. *Saul*, after the Spirit of God had departed from him, was no leſs God's Annointed than before; ſo *David* often calls him, and pronounces, that none can ſtretch forth his hand againſt him, and be guiltleſs. And God doth plainly declare, that he is diſpleaſed when any King is by violence aſſaulted, by the heavy judgments he inflicts on thoſe, who dare lay ſacrilegious hands upon their ſacred Perſons, as out of an infinite number of examples every where to be ſeen, I ſhall ſet before you a few inſtances, ſome you have had out of Scripture, and I ſhall now make good my promiſe, and give you ſome out of humane Stories; and to begin firſt with thoſe inſtanced.

Examples of God's dreadful judgments on the Murtherers of Kings.

That Monſter *Phocas*, who ſlew his Lord and Maſter *Mauritius*, how lamentable was his life, how dreadful and deteſtable was his death? the few years he reigned, he was ſo tranſcendent for vice and wickedneſs, that he was called, *The Calamity of the Roman Empire*: and as his life was impious, ſo all his actions were unproſperous, whoſoever encountred with him overthrew him, and by the loſs of many Countries he ſo weakned the Roman Empire, that it never after recovered its former ſtrength and ſplendor; nay, in effect, he gave away the Empire, in giving unto *Boniface* the title of *Univerſal Biſhop*, and Head of all Churches. In the end, ſo odious was he unto all men, that his own ſon in law with others conſpired againſt him,

and

and brought him to *Heraclius* the Emperor of the East, by whose command his head, feet, and secret members were cut off, and the stump of his body given to the Soldiers to be burnt with fire.

And for *Maximus*, who slew the good Emperor *Gratian*, the justice of God soon found him out; and his justice many times holding conformity with the sin, so brought it to pass, that as this miserable man had stirred up the Soldiers against his Prince, he himself should be betrayed by the same Soldiers, in whom all his hope was reposed; his own soldiers abhorring his Tyranny, seized on him, shamefully deprived him of the habiliments and Ornaments of Emperor, bound him like a slave, and presented him to *Theodosius*, and before his face tare this Tyrant in pieces.

Richard the Third, who murdered *Henry* the Sixth, (a Person of such humility, piety, and meekness, that, as one saith, he was fitter to be a Priest than a Prince, and to be a Sacrifice than be a Priest, and who could not chuse but die a Martyr, who all his life had been a Confessor) after he had added murder to murder, and slain the two sons of his brother *Edward*, for whose sake he had slain *Henry*, and usurping the Crown, had reigned but two years and two months, he was slain at *Bosworth*, his body stript and left naked to the skin, was taken up and truss'd behind a Pursivant, being laid upon his Horse like a Calf,

Sir *Rich. Baker* in his life.

Calf, with his Arms on one ſide, and his legs on the other, all beſprinkled with mire and dirt, was brought to *Leiceſter*, and lay for ſome time a miſerable ſpectacle, and after was in an homely manner interred. That deſperate Wretch *Jacob Clement*, who killed *Henry* the Third, of *France*, himſelf was murthered preſently in the place, and ſo ſhort a time he enjoyed his villany, that he lived not ſcarcely ſo long as to breathe, after he had taken away the King's life. For *Ravilliack*, the horror of his execution may for ever be a terror to all Aſſaſſinats and Parricides, and had it not been for ſo foul a fact, it had been to be pitied and lamented; he was brought out of priſon in his ſhirt, with a torch lighted in one hand, and the knife wherewith he had murthered the King chain'd in the other; he was carried in a Dung-cart to the place of Execution, and had been torn in pieces by the peoples rage, had not the Officers reſtrained them; being brought to the Scaffold he was bound to an Engine of wood, his hand, the immediate Inſtrument of the Murther, was put in a furnace flaming with fire and brimſtone, his breaſts, the brawn of his arms and thighs, and the calves of his legs, were pluck'd off with burning pincers, out of other parts of his body they cut off colops of fleſh, and burnt them before his face, pouring into his wounds ſcalding Oyle, Rozen, Pitch, and Brimſtone melted together: A roundle of clay was

ſet

ſet upon his navel, having a hole in the midſt, into which they poured molten lead; and after all theſe torments and tortures, the very Images of Hell, he was torn in pieces with wild Horſes; his father and mother were commanded to depart the Land, and never to return, his brethren and kinsfolk enjoyned to take another name: his goods were forfeited to the King, and his houſe where he lived beaten down. Other examples many more may be added of God's judgments againſt *Regicides*. The Senators that ſtab'd *Ceſar*, every one of them ſtab'd themſelves with the ſame Poniards. *Magnentius*, who not onely diſloyally, but moſt ungratefully, took away the life of *Conſtans* the Emperor (who before had ſaved his life, covering him with his own Purple from the violence of the Soldiers) had a ſpeedy Guerdon for his Treaſon, for he was ſhortly after overcome in Battel by *Conſtantius* the brother of *Conſtans*, and flying to *Lyons*, after he had put to death diverſe of his friends whom he ſuſpected, deſperately murdered himſelf, it being not poſſible that he ſhould die by a worſe hand than his own. *Eugenius* and *Argobaſtus*, who being confederates in treachery, ſlew the Emperor *Valentinian*, the one of them ſhortly after ſlew himſelf, being not able to endure life nor light, which ever upbraided him with his crime: The other being taken by *Theodoſius*, as he lay proſtrate at his feet was ſlain by the Soldiers. *Otho*

rebelling against *Galba*, and usurping the Empire, after ninety five days reign slew himself: And *Vitellius*, who rebelled against *Otho*, being apprehended by the Soldiers, had his hands bound behind him, and a halter put about his neck, and a sword with the point upwards put under his chin, that his face might be seen of all; so was he led through *Rome* a spectacle of scorn, and having endured many indignities, he was at the place of publick Execution hewed in pieces, and that with the least blows they could give for his greater torment. *Domitian*, who poison'd his brother *Titus*, (that sweet Prince, who was wont to say, That none ought to go sad from the speech of a Prince) was slain by his own wife and nearest friends with seven wounds, whose death was so acceptable to the Senate, that they disgracefully abused his carcase, cast down his Arms and Images, and all remembrance of him being forbidden, his body was carried to the grave by Porters, and buried without any funeral honor. The Emperor *Henry* the Fourth, though a most magnanimous Prince, having fought above sixty several Battels, a great lover of his Country, and a most stout Defendor to the last (indeed the last Defendor) of the Majesty of the Roman Empire, notwithstanding his valour and many vertues, had many enemies and underminers even among his own subjects; but none of the Authors and Abetters of seditious counsels against the Emperor,

Apud Germonias minutissimis ictibus excarnificatus. Sueton. *in vit.*

Sueton. *in vit.* Domit

Emperor, whether they were Political or Eccleſiaſtical perſons, eſcaped the Divine Vengeance; the Eccleſiaſtical perſons, the Popes and Biſhops, were either ſlain in Battel, or otherwiſe puniſhed; and the political Princes of the Empire were many of them ſlain, and many of their Families were extinct, and their principalities and inheritances fell to others; and to particularize onely in thoſe who were his moſt eminent Adverſaries, no leſs than *two Popes*, and *four uſurping Emperors fell in this conſpiracy*; the *Popes* were, *Urban*, and *Hildebrand*, *that proudeſt of Popes*, a very Antichriſt, being a Necromancer, a believer of Dreams and Divinations, and an Apoſtate. This *Hildebrand* was depoſed, and condemned by a Councel at *Brixia*, baniſhed, and died in baniſhment. The uſurping Emperors were *Rodulph* Duke of *Swevia*, who was overthrown, had his right hand cut off, and was wounded to death in a battel, with the Emperor. *Harman* Prince of *Luxenburg*, who was ſlain by a woman with a ſtone caſt from a Wall. *Egbert* Marquis of *Saxony*, who flying into a Mill, was there ſlain by the Guard of the Emperor. *Conrade the Emperor's ſon*, who alſo was ſoon diſpatch'd by an immature death. It is very memorable what is reported of the firſt of theſe Uſurpers, *Rodulph*, that after the Battel, and being at the point of death, his right hand which was cut off being brought unto him, in the preſence of many Biſhops which

Carion. *Chron. in vitâ Henrici quarti.*

were about him, looking upon his hand, he ſpake theſe words, Behold this hand, *this* is it whereby I confirmed my faith promiſed to the Emperor, by my Oath; *this* is an evidence of my violating that Faith by your inſtigation; *this* I have loſt, by fighting with it againſt my Lord. I am going to my Fathers; Return ye, and make good your firſt Oath to your Lord and Prince. All theſe, the Emperor living, ſaw fall, for riſing againſt him. And after all theſe, notwithſtanding their fearful examples, another ſon of his, of his own name, *Henry*, by the procurement of Pope *Paſchal*, took arms againſt his father, and took upon him the Imperial State; nor did he eſcape unpuniſhed, nay, he was puniſhed in his own kind, for he who by the Pope's counſel deprived his father of his right, was himſelf enforced to give up his own right to the Pope.

Dedit pœnas, &c. Henricus 5. filius iiſdem artibus Pontificum everſus quibus ipſe patrem excuſſerat. Carion. *Chron. in vit.* H. 4.

The dreadful end of *Andronicus* ſhall conclude theſe examples; he murthered *Alexius*, and uſurped the Eaſtern Empire; his Tyranny being moſt bloody, and to all his ſubjects intolerable, they conſpire againſt him, take him, and bring him loaden with fetters unto *Iſacius*, the next in blood to *Alexius*, whom the Peers and People had called to the Empire, where 'tis incredible his cruel uſage, (though not comparable to his crimes, and the cruel uſage from him to others) ſome tormented him with the tongue, calling him Goat, Dog, Tyger, Religion's Ape, and Envy's

vy's Baſilisk; ſome torment him with their hands, pulling off his hair, daſhing out his teeth, putting out one of his eyes, cutting off one of his hands. Thus maimed and miſerably handled, he was caſt into the priſon amongſt common Malefactors, and after a few days, brought forth to his execution, being Crowned in an ignominous manner with Garlick, and carried upon a Camel with his face to the tail; thus was he led through the City, loaden by the people with dirt and reproaches; at laſt, being burnt with firebrands, and tortured with pincers, and tormented almoſt with all the kinds of pains wherewith he himſelf had tormented others, he was hanged by the heels between two pillars, and being thruſt through with a ſword, his guilty ſoul was divorced from his miſerable body.

Sic ferie-bant ut ſentiret ſe mori.

Nay, ſo deſervedly ſad is the condition of Traitors, that they are not onely hated of all others, but even of thoſe who employ them, according to the forementioned proverb, *The Treaſon I love, the Traitor I hate.* The love of Treaſon, ſaith *Plutarch*, is a common affection which men bear to wicked men, ſo long as they have need of them, like thoſe that uſe the gall and poiſon of ſome venomous beaſt, the poiſon they take to ſerve their turn, but hate the beaſt. Many examples there are of proditors, and unfaithful wretches, how they have been fruſtrated by thoſe by whom they have been employed,

and punished in stead of being rewarded. The Emperor *Charls* the Fourth making War against *Philip* Duke of *Austrich*, agreed with three of his Captains for a great sum of mony, to strike fear into their Prince, and cause him to retire and fly; which they did, and came to the Emperor for their reward: He sends them bags full of Duckets, but all *counterfeit*. They complain to the Emperor against his Treasurer, thinking he had deceived them. The Emperor looking upon them with a frowning countenance, saith unto them, Villains that ye are, get ye to the Gallows, there to receive the reward of your Treason; your disloyalty hath deserved this payment, *false work*, *false wages*. In the History of the Turks, we read of *Selim the Sultan*, that by threatnings, presents, and promises, he procured a *Jew* that was a Physician, to poison his father *Bajazet*; which as soon as he had done, he cut off the *Jew*'s head, saying, That upon the first occasion, in hope of gain, he would not stick to do the like to him. Memorable to this purpose is the story of the *Sultan Solyman*, who covenanted with a *Rhodian* to deliver up the Isle unto him, upon promise to give him his daughter in marriage. After this service done, the Emperor presents him his daughter richly adorned, and magnificently attended, and tells him his wife she should be according to his promise; But, saith he, my daughter being a *Mahometan*, and thou a *Christian*, you will

will not live in quietneſs; and I am loath to have a ſon in law that is not a *Muſulman* within and without; thou muſt therefore forthwith d'off thy skin, which is Baptized, and uncircumciſed. Having ſo ſaid, he commanded him to be flead alive; adding, that if any *Mahumetan* skin ſhould grow over him in the place of his own, then, and not before, he ſhould enjoy his promiſed Spouſe. *Andronicus*, the Tyrant fore-named, cut off and put to death thoſe, who had been confederate with him, and aſſiſtant to him, in gaining the Empire; and whereas they promiſed themſelves preferment, they found themſelves neglected and contemned, neither entruſted in Counſel, nor employed in Action; The Tyrant loathed the ſight of thoſe Traitors, and would not uſe nor truſt them who had been unfaithful to their Lord, and *cut off thoſe ſtairs whereby he had mounted to the Throne.* The Town of *Berwick* being by *Peter Spalding*, the Governor thereof for King *Edward* 2d. betrayed to the King of *Scots*, the King of *Scots* rewarded him with a halter, and hang'd him for a Traitor to his King and Country. When *Edrick*, a perfidious Lord, having ſlain his Maſter King *Edmund*, and hoping for a high recompence from King *Canutus*, brought him his head, ſaying, All hail, thou ſole Monarch of *England*; behold here the head of thy Copartner, which for thy ſake I have cut off. The King, though ambitious enough of ſole-Soveraignty, appaled at the diſloyal

Sir *R. Bizer* Chron. P. 156.

Ibid. p. 21.

diſloyal fact, told him, That for that ſervice his head ſhould be advanced above all the Peers of his Kingdom; and he made good his word, cutting it off, and hanging it upon the higheſt Gate in *London*.

One would think theſe dreadful examples of the Divine vengeance, ſhould daſh in pieces the very conceptions of treachery and diſloyalty, and pierce into the moſt obdurate hearts to deter them from ſo prodigious a wickedneſs, as the attempting the deſtruction of Princes. I might here add, to ſet home this conſideration, that the miſerable end of ſuch Conſpirators is but the beginning of their miſery; for beſides the forfeiting of their lives to a wretched death, they ſtain their ſouls with a foul and fearful ſin, they ſhipwrack their Conſciences, they wrong their name here, and ruine their ſouls everlaſtingly hereafter.

Four Conſiderations to deter all Subjects from reſiſtance againſt their Soveraign.

1ſt. Conſ. Firſt, They ſtain their Souls with a foul and and fearful ſin. It is a part of the Character of *Herod* the Murderer of the Infants, *Ab eo nihil adſummam crudelitatem preter deicidium abfuit*. Surely Regicides are Deicides, ſince they imbrue their hands in the blood of thoſe who are Gods on earth, and whom the God of Heaven hath made Sacred by ſo peculiar a protection. Thoſe that fight againſt them, fight againſt God; thoſe that caſt them off, do caſt God off, that he ſhould not reign over them. If the blood of the meaneſt Innocent have a *voice*, and that ſo loud that it

cries

ries to heaven; how loud is the cry of the blood of a Soveraign King? But why should I go about to expreſs the greatneſs of a crime which is beyond all expreſſion? 'He that 'nameth Rebellion, nameth not a ſingular, 'or one onely ſin, as is Theft, Robery, Mur- 'der; but he nameth the whole puddle and 'ſink of all ſins againſt God and Man; againſt 'his Prince, his Country, his Country-men, 'his Parents, his Children, his Kinſfolks, his 'Friends, and againſt all Men univerſally. 'All ſins againſt God, and all men, heaped 'together, doth he at once name that nameth 'Rebellion. So the Homily againſt Diſobedience and Wilful Rebellion, and proveth it by inſtance, and a particular enumeration of all the Commandments of both the Firſt and Second Tables, ſhewing how they are all and every of them broken at once by Rebellion. The *Romans* for a long time would not enact any Law againſt Parricide, for that they judged it impoſſible that any ſhould be ſo unnatural to commit ſuch a crime as to kill their Parents; What a crime then, how unnatural, to attempt the life of the *common Parent* of the Common-wealth, and the *nurſing Father of the Church*? But horror enforceth me to take up my trembling Pen, no word, as I have ſaid, is fit enough to ſpeak the name; no words full enough to deſcribe the nature of ſo portentous and prodigious a wickedneſs. With which, who ſo doth ſtain his ſoul, doth

It Murther be a crying ſin, Treaſon is a roaring ſin. D. *Boys Poſtil.*

doth bring a dreadful guilt upon his Conſcience, which is the

2d. Conſ. Second Conſideration. Every ſin wounds the Soul, but this deſperately wounds it, and ſtrikes it to the very heart. *The ſpirit of a man may ſuſtain his infirmities, but a wounded conſcience who can bear?* A guilty conſcience is a perpetual *Erynnis*, a very Fury, an anticipation of Hell it ſelf. How many, to eſcape the hands of a tormenting Conſcience, have laid violent hands upon themſelves? chuſing to adventure upon the future pains they fear, rather than to endure the preſent horror they feel. *Achitophel*, after he had been treacherous to his Lord and Maſter *David*, out of the conſcience of his crime hang'd himſelf. *Judas*, after he had been treacherous to his Lord and Maſter Chriſt, out of the terror of his conſcience became his own Judge, Jury, Witneſs, and Executioner. *Polidore Virgil* writes of *Richard* the Third, that the night before *Boſworth-field*, in which he was ſlain, he had a terrible dream, he thought all the Devils in Hell, in hideous and ugly ſhapes, haled and pulled him in pieces: *Id credo non fuit ſomnium, ſed conſcientia ſcelerum*; This I believe (ſaith he) was not a dream, but the conſcience of his crimes. The guilty conſcience, ſaith St. *Auguſtine*, flies from the field into the city, from the city to his houſe, from the open rooms in his houſe to his ſecret cloſet, and behold he finds his enemy where ever he flies him,

Enarrat. in Pſ. 45.

for

for himſelf is his enemy, and whither can he fly from himſelfe? The galled Soul, ſaith another, after the wont of ſick Patients, ſeeks for refreſhment in variety, and after many turned and toſſed ſides, complains ſtill of remedileſs and unabated torment. A guilty ſoul, if he could fly from himſelf, might have ſome hope of eaſe; but he can never want Furies ſo long as he has himſelf: And what if he could run from himſelf? his ſoul may fly from his body, his conſcience cannot fly from his ſoul, nor his ſin from his conſcience. Perhaps conſcience may for a time be ſeared, cauterized, ſilenced, diverted by pleaſures, company, and other entertainments; but it will ſooner or later return and recoil; it will ſpeak, cry, roar, and, *like a Lion*, *tear the guilty in pieces.* A good conſcience is a heaven upon earth, a guilty conſcience is a hell upon earth; then a good conſcience, nothing better, ſweeter; then an evil conſcience, nothing worſe or more dreadful: And he that conſpires againſt the Lord's Annointed, carries ever about with him the very worſt of evil conſciences. Biſh. *Hall.*

Thirdly, Next to the loſs of a good Conſcience, is the loſs of a *good Name*, and if any thing can make the *Name to rot*, and the memory execrable, 'tis this execrable crime. There are ſome that are prodigal of their lives, and that are not afraid of ſin and guilt, that are yet afraid of ſhame. When the *Mileſian Maids*, ſtimulated by I know not what 3d. Conſ.

what desperate Fury, did many of them make away themselves, nothing could reclaim the rest from following their example, but threatning to expose their naked bodies to their shame, in the publick view of all. And I have heard, that nothing could restrain the *French* from Duelling, but the hanging up the pictures and effigies of Duellers upon the common Gallows. If then the sin, and guilt, and punishment of Disloyalty cannot move, let the shame work: *Count Julian* the *Spaniard* may be here a notable president, he had in revenge indeed of a great wrong done him by King *Roderick*, who had deflowered his daughter, betrayed his King and Country to the *Moors*; but being taken and slain, he hath set upon his Tomb this eternal Monument of his disloyalty: 'Cursed be the fury 'of *Julian*, for it was too resolute, and his 'malice, because it was irreconcilable: His 'fury forced him beyond reason, his indigna-'tion made him swell, his wrath carried him 'headlong; he forgat his Oath, remembred 'not his Religion, made no account of God, 'was cruel toward himself, a murderer of his 'Lord, an enemy to his own house, a plague 'to his Country, an offence to all. His Me-'mory shall be bitter in every mouth, and 'his Name infamous for ever. A goodly Monument for a Betrayer of his Country. O who would not abhor such a crime, which makes him so abhorr'd? Who would commit such a sin, to purchase such a shame? The

Laws

Laws of *England* in the execution of a Traitor, do ſo conjoyn the pain and ſhame, that it is hard to judge which is the greater; he who is convicted and condemned of Treaſon, hath his Judgment to be drawn from his priſon to the place of execution, as being unworthy to tread any more upon the earth, and that backward, with his head downward, for that he hath walked retrograde to nature: he is hanged up between heaven and earth, as being unworthy of either; his privy-parts are cut off, as being unprofitably gotten, and unfit to leave any generation after him; his bowels and entrails burned, which had inwardly contrived ſuch horrible Treaſon; his head cut off, which had plotted the miſchief; his body divided and quartered, for that he would have divided and deſtroyed his Country; and hung upon the principal Ports of the City, that his Name and Body might rot together. With terror I relate this ſhameful and dreadful puniſhment; O that any ſhould be ſo forſaken of God and all goodneſs to deſerve it! Wouldſt thou leave behind thee the name of a *Ravilliack*, an *Achitophel*, a *Judas*, a *Faux*? O entertain not the thought of ſuch a wickedneſs, which will never ſuffer thee to be ſpoken of but with deteſtation, or thought upon but with execration. *Vid. Dr. Boys Poſt.*

Fourthly, But all that I have ſaid is nothing to that which follows; the adequate and proportionate puniſhment of Rebellion, and reſiſtance againſt lawful Authority, is 4th. Conſ.

no

no leſs then the *everlaſting loſs of the ſoul*; we have heard it from Gods own mouth,
Rom. 13.2 *Thoſe that reſiſt ſhall receive to themſelves damnation.* I have told you, that Commentators generally reſolve the puniſhment of both, judgment temporal here, and condemnation eternal hereafter; and you ſhall ſee it not more truly then ſadly cleared. Hear, and fear, and wonder. *Moſes* will before-hand Comment on St. *Paul*, and tell us what he means by damnation; when *Corah*, *Dathan*, and *Abiram* rebelled againſt *Moſes* and *Aaron*, the Lord declared his wrath againſt them, and ſhewed how highly he was in-
Numb. 16 31,32,33. cenſed: *The ground clave aſunder, and the earth opened her mouth and ſwallowed them up, and they and all that appertained unto them went down alive into the pit*; and ſurely the loweſt place in the bottomleſs pit, is the place for Rebellious Mutineers againſt Soveraign Authority; this, the *fouleſt* of ſins, ſhall have the *fearfulleſt* of torments. Damnation is the meed of Rebellion; and what is Damnation? The Lord grant that I and you may never know what it is; but we may gueſs what it is by thoſe terrible names whereby it is deſcribed, *The bottomleſs pit, fire, a lake of fire and brimſtone, everlaſting burning, where the worm never dieth, and the fire never is conſumed; a place where is weeping, and wailing, and gnaſhing of teeth for evermore; the place of outer darkneſs, the everlaſting fire prepared for the devil and his angels.*

angels. O who can dwell with devouring fire? who can endure everlasting burning? But I stay too long upon this sad subject; Consider this all ye, into whose hearts that *Arch-Traitor* the Devil would infuse disloyal and unfaithful thoughts against your Superiors; Will you lift up your hands against those *for whose defence God's special arm is stretched out?* Will you break through all those *Guards* he hath set upon Princes? Cannot *God's Commands* conclude you, his *Threatnings* terrifie you, the *examples of his dreadful judgments* be examples unto you? Dare you *break* the *Bond of the Laws*, the *Obligation of your sacred and solemn Oaths?* Can the *Majesty of Soveraignty* nothing awe you? Dare you *violate* that which God will have *Sacred?* Dare you *attempt* upon those, whom God hath *called by his own Name? invested with his own Authority?* Dare you *wrong* those whom he hath set to *preserve your right*, and *vindicate your wrong?* Will you destroy those upon *whom the safety of whole Kingdoms depends and relies?* Can your hearts endure to *murder the Fathers of your Country?* nay, *the nursing Fathers of God's Church?* O *dare* not to attempt, *dare* not to act, *dare* not to conceive such a crime, which will charge your *consciences* with sin and guilt, your *persons* with death, your *name* with detestation, and your *pretious souls* with eternal damnation.

The last Point onely now remains, which

is by way of Corollary, and Concluſion from theſe Premiſes, humbly to ſet before Kings and others their reſpective Duties; conſequential upon this peculiar Providence of God over Soveraign Princes.

1. Infer. to Kings. Since God hath ſo peculiar a Providence for Kings, this may let them ſee at once their ſtrength, and yet their weakneſs; their power, and yet their impotency: their ſtrength in God, their weakneſs in themſelves; their power, in that they have ſo peculiar a ſalvation; their impotency, in that they have need of ſo ſpecial a protection. Their weakneſs and impotency in themſelves ſhould make them humble in themſelves; their ſtrength and power from God, ſhould make them couragious and confident in God.

Humilitas primus Religionis Introitus. Cyprian. 1. *Humility* is the very element and orb of vertues, and the baſis and foundation of all true greatneſs; a vertue for all men neceſſary, but moſt neceſſary for great perſons, who have more temptations than others to pride and ſelf-confidence; for thoſe who are low and mean in eſtate to be lowly, is not ſo much; but to be humble in a high fortune is the height of humility. *Magna virtus eſt humilitas honoratu*, ſaith St. *Bernard*, True humility is that which hath more of honor, leſs of the ſenſe of honor; high birth, eminent place, flattery of followers, Soveraign command, the luſtre of a Crown, and the rays of a Diadem, are too apt to dazzle the eyes,

eyes, and ſwell the mind, and fill the head with fumes of vain-glory; I know not whether this elation be to Princes more dangerous, or they to it more obnoxious. *Nebuchadnezzar* may here be an inſtance, *Is not this* (ſaith he, admiring his own greatneſs) *great Babylon, that I have built for the houſe of my Kingdom, by the might of my power, and for the honor of my Majeſty?* But his pride is preſently humbled, to teach him himſelf, God turns him out of himſelf, and to let him know that he was a man, he is by the divine Juſtice baniſhed from the Society of men among *the beaſts of the field.* *Agrippa* accepting that blaſphemous Acclamation of the people, and ſuffering himſelf to be *called a god*, ceaſed preſently to *be a man*, and by the juſtice of God his arrogant vanity was puniſhed by the baſeſt vermine; *He was eaten up of worms, and gave up the ghoſt.* Nay, not onely evil and vicious Kings, but godly and gracious Princes have been ove come with this vanity, and puffed up with pride. So true it is, that there is no humility ſo great, which is not ſometimes tickled and touched with the ſweetneſs of glory. Then *David* who more humble, who more lowly, who ever made ſuch expreſſion of his diffidence in himſelf, and his confidence in God? *I will not truſt in my bowe, it is not my ſword that can help me. I am a worm and no man. There is no King ſaved by the multitude of an hoſt.* Yet we find *David* himſelf puffed

Dan. 4. 30

Act. 12. 23

Sanctius in 2 Sam. 24.

Pſ. 22. 6 & 33. 16.

up with the multitude of his hoſt, the numbers of his Subjects and Soldiers; and notwithſtanding he was diſſwaded by his Officers, he muſt have them numbred: but his curioſity coſt him dear, he loſt of their number *ſeventy thouſand men in three days by the Peſtilence*. Highly commendable therefore, and by all Princes imitable is the example of King *Philip* of *Macedon*, who being very potent, and much more puiſſant than his Anceſtors, leſt his ſucceſſes ſhould cauſe him to forget himſelf, he cauſed his Page every morning to knock at his chamber dore, and to cry aloud three times, *Remember, O Philip, that thou art a mortal man.* But no ſtory can afford us a better preſident than our own Chronicles, of one of our own Kings, *Canutus*, who by a memorable act convinced his fauning flatterers, who uſed to tell him his power was more then humane, being at *Southampton*, he commanded that his Chair of State ſhould be ſet upon the ſhore, when the Sea began to flow, and ſitting down in the preſence of all his Nobles, he thus ſpake to the Sea, I charge thee that thou preſume not to enter my Land, nor wet the Robes of thy Lord. But the Sea deaf to his menaces, ſwels with its beating waves, and firſt wets his feet, and by degrees begins to riſe higher and wet his garments. Wherefore ſuddenly riſing, he thus ſpake in the hearing of them all, *Let all the worlds Inhabitants know, that vain and weak is the power*

2 Sam 24. 3, 4, 15.

Sir *Rich. Baker in vit.* Canuti. & Lorinus *in* 12 *Acts.*

power of Kings, and none is worthy of the name of a King, but he that keeps Earth, Heaven, and Sea in obedience. A most worthy patte rn in a Prince, of a vertue the most beseeming a Prince, Humility.

2. But *Humility* may well consist with *Magnanimity*; the divine protection of Princes, though it should teach them to be humble in themselves, yet it should excite them to courage and confidence in the Lord. Hear *David*, *The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me, to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart should not fear; though war should rise against me, in this will I be confident.* Courage and Magnanimity is most requisite in Princes; what vertues ever else they have, if this be wanting, they will be despised: The want of this in *Henry* the Sixth (who wanted nothing but this) was his ruine. He that commands over Kingdoms, that must oppose himself to forreign enemies, chastise offending subjects, and keep whole Nations in awe and under due subjection, had need to have a *great spirit*, a *heart undaunted.* And how can they want such a spirit, who in all their lawfull atchievments do hear God say unto them, *The Lord is with thee, thou mighty man of valour.*

Infer. 2.

Psal. 27 1, 2, 3.

Judg 6.12

valour. It is ſaid of *Edward* the Fourth, That no man was ever more doubtful when he was in ſafety, no man more confident when he was in danger; and this was the ground of his confidence, that before Battels, he ever uſed to make his *prayers* to God, and after Victories to give him *praiſe*. Then indeed can we onely think our ſelves ſafe, when we rely upon, and have commended our ſelves unto the Divine Protection. But though being ſo divinely preſerved Princes may be *courageous*, yet may they not be *preſumptuous*; not preſumptuous of their own ſtrength, not preſumptuous of God's ſtrength: Becauſe God is ſo careful, themſelves ſhould not therefore be careleſs of their ſafety, nor make themſelves too common. The *Perſian* Kings, out of ſtatelineſs, or timorouſneſs, or both, would never be ſeen of their ſubjects; Princes ſhould be ſeen, and would of their Subjects, but *ſeen as Princes*, not unguarded, or unattended, leſt they court their own ruine, and invite Aſſaſſinates. *David*, by too oft, and too far venturing, had like to have been loſt: *Joſiah* was loſt, ſo was *Julius Ceſar*, whoſe confidence was his confuſion, venturing without his Guard to the Senate-houſe, though fore-warned by many entreaties and preſages. That Act of *Edward* the Third deſerves at once the cenſure of being both *highly heroick* and *hugely raſh*; His Governor

vernor of *Callice* is tampered with to betray the Gariſon to the *French* for twenty thouſand Crowns; The King advertiſed thereof, the night before it ſhould have been delivered comes to *Calice*. The *French* General ſets out with his Forces, and ſends an hundred men with the mony promiſed; which the King cauſes to be received at a Poſtern; which done, the Gates are opened. The King marches out before day to encounter the *French*, who perceiving themſelves betrayed, defended themſelves with much valour, and put King *Edward* hard to it, who that he might not be known to be there, puts himſelf into the habit of a private Soldier; he was twice beaten down on his knees by a Knight of *France*, with whom he fought hand to hand, but yet recovered himſelf, and took his enemy priſoner. It is wiſe Counſel of that moſt wiſe King to his Son, *Once or twice in your own perſon hazzard your ſelf fairly; but having acquired ſo the fame of courage and magnanimity, make not a daily Soldier of your ſelf, expoſing raſhly your perſon to every peril; but conſerve your ſelf thereafter for the weal of your people, for whoſe ſake ye muſt be more careful of your ſelf, than for your own.* K. *James* Βασιλικὸν Δῶρον.

2. Since God hath ſuch a ſpecial care of Kings, they ſhould have a ſpecial care for God, ſince he is ſo tender of their ſalvation, they ſhould be tender of his ſervice. The ſecond Inference to Kings.

Pſal. 2. 10, 11. *Be wiſe therefore, O ye Kings, ſerve the Lord with fear.* Kings do ſerve God two ways, when they ſerve him themſelves, when they ſee that their ſubjects ſerve him; when they command for God's Worſhip by their Laws, and give force to their Laws by their Lives and Examples. *Aliter ſervit Deo Rex, quâ homo eſt, aliter quâ Rex*, ſaith St. *Auguſtine*: 'otherwiſe doth a King ſerve 'God as a man, otherwiſe doth he ſerve 'God as a King; as a Man he ſerveth God 'by living faithfully, as a King he ſerveth 'God by commanding that which is good, 'and forbidding that which is evil. So *He-* 'zekiah and *Joſiah* ſerved God, by deſtroy- 'ing the Groves, High-places, and Temples 'of Idols; ſo the King of *Niniveh* ſerved 'God, by commanding all his people to 'ſeek God by faſting and humiliation. So 'Darius ſerved God, by giving to *Daniel* 'the Idol to be broken in pieces, and by 'caſting his enemies (who were therefore 'his enemies, becauſe of his Religion) to 'the Lions. So *Nebuchadnezzar* ſerved 'God, by making a Decree throughout all 'his Kingdoms, that none ſhould dare to 'blaſpheme the true God. *In hoc ergo ſer-* 'viunt Domino Reges, in quantum ſunt Re- 'ges cum ea faciunt ad ſerviendum illi, quæ 'non poſſunt facere niſi Reges. In this do 'Kings ſerve God as Kings, when they do 'that for the ſervice of God, which none but 'Kings can do. It is a worthy obſervation

Epiſt. 50. ad Bonif.

of

of a learned Divine, That the bare permiſſion of Idolatry was ſuch a blemiſh to *Solomon*, and moſt of the ſucceeding Kings of *Judah*, that it obſcured the luſtre of all their Princely Endowments; for after the deſcription of their vertues, this blot is caſt upon their reputation, *But the High places were not taken away.* But thrice happy *Hezekiah*, who by demoliſhing the *Brazen Serpent* which *Moſes* had made (becauſe the children of *Iſrael* burnt Incenſe unto it) erected to himſelf an everlaſting monument of praiſe: And yet more happy *Joſiah*, of whom God giveth this Teſtimony, *That like unto him there was no King before him, neither after him aroſe there any like him*; Why? what eminent vertues had *Joſiah* above others? what noble acts did he that God himſelf gives him this high Character? *He brake in pieces the Images, cut down the Groves, threw down the Altars of Idols, took away all the Abominations out of all the Countries of Iſrael and made all the People that were preſent in Iſrael to ſerve, even to ſerve the Lord their God.* It is a charity greater than your Empire (ſaith St. *Ambroſe* to *Theodoſius*) to preſerve that piety, which preſerves your Empire. *Nullum eſt præſtabilius & pulchrius*, ſaith *Pliny*, God can give no greater, or more noble gift to Mankind, than a Chaſt, Holy, and God-like Prince. Goodneſs doth more enoble the memory of a Prince

Dr. *Featly.*

1 King. 15. 14.

2 King. 23. 25.

2 King. 23. 13, 14. 15.

2 Chron. 34 33.

Panegyr. ad Trajan.

Prince than Greatneſs, ſince Greatneſs is of Fortune, but Goodneſs of Vertue. Majeſty and Piety are not inconſiſtent, Greatneſs and Goodneſs make a happy Conjunction in Princes; and if they did conſider it, 'tis Grace and Goodneſs that *Greatens* their Greatneſs, *Enobles* their Nobility, and adds a *Luſtre* to their Majeſty. O that Kings would remember, that as holy as high Title God hath given them of *Gods*, it would oblige them to be like God, who is *Optimus & Maximus*, *ſummus & ſumme bonus*; both moſt Great and moſt Good: How will they anſwer to that Name, if they imitate not God in *Wiſdom*, *Juſtice*, *Mercy*, and *Holineſs*? Of all men, Princes are moſt engaged to ſerve God, becauſe God hath placed them in that moſt high condition; the beams of his favour ſhine moſt bright in their Crowns and Scepters, he ſets them in his own ſeat of Authority, inveſteth them with his own Robe of Majeſty, armeth them with his own Sword of Juſtice, ſupporteth them with his own Scepter of Power, and graceth them with his own Style of Deity. The good or evil of a Magiſtrate is not private or perſonal to themſelves onely, but hath a publick and univerſal influence upon their whole Kingdoms. If the *Oyntment* of grace *be poured upon the head of the Prince*, *it will run down* upon the Members, *yea*, *to the skirts of his cloathing*, his meaneſt ſubjects. Contrariwiſe,

wiſe, *Si delicant Reges, plectuntur Archivi:* If the King ſin, the people ſmart; even the ſin of that good King *David* made his people ſmart, as we have heard he, by numbring his people, loſt ſeventy thouſand of their number. The *Perſian* flatterers told their King, That all things were lawful for Kings; but good Princes think nothing lawful but what is juſt and noble. *Imperio magnus Rex exemplo major*, The examples of Kings have the force of Laws, and as themſelves have a Soveraignty over the perſons, ſo their actions have a kind of Soveraignty over the manners of their Subjects. They cannot ſuffer an Eccliſpe, but as Suns. They carry all their vices, as *Uzziah his Leproſie, in their fore-heads.* When *Ahab* was *lame* in the Worſhip of God, all *Iſrael* halted between God and *Baal.* The vices and infirmities of Princes will be imitated as well as their virtues; nay, will be imitated *as vertues.* *Dionyſius* his Courtiers feigned themſelves pur-blind, becauſe he was ſo; the *Æthiopians* having a Prince that limped, maimed themſelves in one foot, leſt they ſhould have a more graceful gate than their King; *Philip* being wounded in the eye, *Cliſophus* his Minion claps a patch upon his eye, as if he had been wounded alſo; *Sabina Poppæa* a ſtrumpet, whom *Nero* ragingly loved, had hair yellow like Amber, whereof he made ſuch reckoning, that he ſung Verſes in praiſe of

Artaxerxes.

Camerar. Hiſtoric. Meditat. p. 242.

of it to the Harp; hereupon all the daughters of *Rome* desired very much to wear that colour in their Dresses, Bracelets, and Attires; and Amber, which before was not valued, grew very dear, because *Nero* greatly esteemed it. How circumspect should Princes be of their actions, which have so general an influence? Therefore, as saith *Du Tillet*, before all other things, the King should have special care to see that his Court be maintained in all godliness and and vertue; for if the Court be reformed, the Country will be conformed accordingly: contrariwise, if the Prince and his Court be vitiously given, his subjects will abandon themselves to the imitation of their vices. God preserves not Kings so tenderly for pride, pomp, luxury, and dissolution; no, if they will be intent upon the causes and ends of their preservation, they are, as we have heard, that being God's Vice-gerents, they should rule for God, that they should protect the good, and punish the criminal; that they should defend and preserve their Kingdoms in Justice, Honor, Peace, and Happiness; that they should preserve the Church in Truth, Piety, and Order; finally, that they should rule according to the Laws, not according to their Lusts; that as Kings they should govern according to the Laws of their Kingdoms, and as Christian Kings according to the Law of Christ.

And

And now every Reader will prevent in his own thoughts what I am about to ſay, and reflecting upon his *Sacred Majeſty*, will readily conclude, that while I have been ſhewing what a King ought to be, I have ſhewn what *our gracious King is*; and yet what a gracious King he is who is able to ſhew? Such are his Royal endowments and Princely vertues, that no Pen hath eloquence enough to deſcribe them, and yet ſuch Royal endowments and Princely vertues are able to infuſe eloquence into any Pen. No ſubject who hath any thing of Ingenuity and Loyalty, will think I flatter; nay, none can think it poſſible here to flatter. Where ſhould I begin? For Humility, Patience, and Reſignation to the Divine Providence, he hath been for many years a *continual Miracle*; What *Ship* would not ſo many Storms have *ſunk*? nay, what *Rock* would not have been rent in pieces by ſo many *waves* ſo long beating againſt it? and that I ſay not what *Prince*, what *private Perſon* hath endured ſuch indignities with ſuch a temper? And yet his Wiſdom and Prudence hath ſtriven with his Humility and Patience, in ſuiting his *Comportment* to his *Condition*; ſo that in his Exile, though he were *no where*, *yet he was every where himſelf a King*: For his *Courage and Magnanimity*, the many Battels he fought, and the frequent dangers he waded through, are moſt preg-

nant

nant proofs of his invincible Spirit. His *Mercy* and *Charity* he hath manifeſted, yea, magnified not onely to his well-meaning Subjects, (the beſt of which had been obnoxious to his Juſtice) but alſo to his moſt Rebellious enemies, in ſo full, free, and general a Pardon, that no Age can ever Parallel; which hath not onely *merited*, but *melted* his peoples hearts, and cannot but mollifie and worke penitency in all hearts, who have not abandoned all ſenſe of Duty, and Loyalty, and Chriſtianity. Certainly thoſe who have oppoſed him, can never forgive themſelves, till they have made ſome ſignal demonſtration of their grateful Reſentment of ſo high a Forgiveneſs. For his Juſtice and Care of the good Government of his People, the many excellent and wholeſome Laws (never ſo many made in ſo ſhort a time) ſince his Reſtoring to his Throne Enacted, are, and will ever be, perpetual Records and laſting Monuments. Laſtly, which is the Crown of all, for his Piety, he hath been, as to perſonal piety, *a Royal Confeſſor*, conſtantly profeſſing and perſevering in the Reformed Religion, and being faithful to the true faith, under all his perſecutions, againſt all temptations, in all thoſe Countries and Kingdoms of a contrary Profeſſion, where he hath been enforced to converſe, no Air ſo peſtilent as to infect his Chaſt Soul. The fruit of which Chriſtian fixedneſs he now begins happily

happily to reap, finding the Lord faithful in that precious Promiſe, *Truſt in the Lord, and do good, ſo ſhalt thou dwell in the land. Commit thy way unto him, truſt in him, and he ſhall bring it to paſs. He ſhall bring forth thy righteouſneſs as the light, and thy judgment as the Noon-day.* Pſal. 37. 3, 5, 6. Firſt or laſt it will be ſeen, that thoſe *that honor God, God will honor.* And for his Piety as a King, the care of the Church he makes his care, the intereſt of Religion his intereſt; witneſſes hereof are his Reſtoring and Re-eſtabliſhing the Doctrine, Government, and publick Liturgy of our Church; for all which we have been the glory of all the Reformed Churches: And what doth he not do, what care, what pains doth he not take to take up quarrels, and to compoſe differences, adding to his Title of *Defender of the Faith*, the *Preſerver of the Peace of the Church.* All theſe reſplendent *Rays*, and bright *Beams*, ſhining in, and reflecting from, this Glorious *Sun*, riſing out of the Sea of many Afflictions, and enlightning and enlivening this now again *happy Iſland*, do denominate him, what a noble Peer in the name of all the Peers, at his firſt happy appearance in our Horizon, doth deſervedly ſtyle him, *Carolo Magno Major*; I may add, *Conſtantio Magno, non Minor*; *Greater then the greateſt Charls, not inferior to the great, and good, and gracious Conſtantine.* But whether doth this ſweet Argument carry me? We ſhall be

be moſt ungrateful, moſt ungracious, if we be not good Subjects, good Chriſtians, under ſo good, ſo Chriſtian a Prince: This would be a diſorder in Nature, to have vice planted in a Kingdom of vertue; this would be to joyn a *Feet of Clay, and a Body of Morter, to a head of Gold.*

Inference to Subordinate Magiſtrates.

2. Since God hath ſo peculiar a Providence for Kings, and hath made them Sacred, it is the duty of *ſubordinate Magiſtrates, Judges, Juſtices*, who are learned in the Law, and do diſtribute Juſtice unto the People, to make plain unto the people the Laws which provide for the King's ſafety, and to make known unto them their duty of Allegiance and Subjection, and let them ſee how foul and fearful a crime it is, and how ſeverely puniſh'd by the Law, to riſe up or rebel, to plot againſt the Life, Honor, Crown, or Dignity of their Soveraign Lord; they cannot inculcate this Duty too often, they cannot preſs it too home; and now eſpecially ſince the people have been taught (what without any Teacher they are too apt to learn) to deſpiſe and to eſteem meanly of Kings; they ſhould undeceive them, and let them know, that the King is a Perſon *Sacred, Inveſted with Soveraign Majeſty, and Supreme Authority*; and therefore all Honor, Obſervance, Allegiance, and Obedience is due unto him, as God's Vice-gerent and Immediate Deputy. And ſince of late there hath been coined a Diſtinction, as Groundleſs

leſs as Dangerous, Separating the Officer from the Office, Dividing the King's Perſon from his Power, and teaching us, that War againſt the Perſon of the King is not reſiſtance of the higher Power, but War againſt his Authority onely; a diſtinction which, as one ſaith too truly, hath created *Bella pluſquam Civilia*, divided, and almoſt confounded and deſtroyed us all. Magiſtrates ſhould let the Subjects ſee, that they are ſubject to the King's *Perſon* as well as to his *Power*, to his *Perſon* becauſe of his *Power*; and that, though his *Perſon* and his *Power* may be *diſtinguiſhed*, yet they cannot be *divided*; though his *Power* may be where his *Perſon* is not, yet his *Perſon* can never be without his *Power*, nor his *Perſon* injured, but his *Power* is violated. The Law calls it Treaſon to compaſs the King's death, which certainly muſt be meant of his Perſon, not of his Power and Authority divided from his Perſon; becauſe *Regal Authority never dies in England.* The Oathes of Allegiance and Supremacy, and the late Proteſtation, do all bind us to the Kings Perſon, the words are ſo expreſs, that they cannot be eluded by any colourable gloſs, they are not capable of any evaſion; *I* A. B. *do utterly teſtifie and declare in my conſcience, that the King's Highneſs is the onely Supreme Governor of this Realm—— And I do promiſe, that from henceforth I ſhall bear faith and true Allegiance to the King's Highneſs, his*

25 *Edw.* 3. *c.* 2.

Oath of Supremacy.

Heirs and lawful Succeſſors; and to my power ſhall aſſiſt and defend all Juriſdictions, Privileges, Prehemineences, and Authorities, granted, or belonging to the King's Highneſs, his Heirs and Succeſſors—— So the Oath of Supremacy and the Oath of Allegiance is to the King's Perſon expreſſed by his very Name; *I A. B. do truly and ſincerely acknowledge, profeſs, teſtifie, and declare in my conſcience, before God and the World, that our Soveraign Lord King* Charls *is lawful King of this Realm*—— *And I further ſwear, that I do from my heart abhor, deteſt, and abjure as Impious and Heretical this damnable Doctrine and Poſition, That Princes which be Excommunicate, or deprived by the Pope, may be depoſed or murthered by their Subjects or any other whatſoever.* The late Proteſtation runs thus; *I A. B. do in the preſence of Almighty God Promiſe, Vow, and Proteſt, to maintain and defend*— *with my Life, Power, and Eſtate*— *and according to the duty of my Allegiance, his Majeſty's Royal Perſon, Honor, and Eſtate.* Theſe Solemn and Sacred Oathes, and many other Laws tending to the preſervation of his Majeſty's Perſon, being ſo expreſs, ſo clear, that they are written with a Sun-beam; it is moſt ſtrange, that any Subject that is acquainted with them (and all Subjects ſhould be acquainted with them, and moſt Subjects have taken them) can poſſibly lodge in their hearts the leaſt thought of riſing up againſt their

Oath of Allegiance.

Proteſtation.

their Soveraign, and can hope to colour their disloyalty, or salve their consciences with the distinction of *Personal* and *Political* Power: Many ridiculous consequences flow from hence (saith one) but I list not to make sport with that unhappy distinction, which hath almost ruined as flourishing and strongly temper'd a Kingdom as any in the Christian world: 'It exposes Magistrates and 'all in Authority to the contempt and in-'juries of the baser sort of the people, for 'when discontented it is very obvious for 'them to tell them a Reverence is indeed 'due to their Function, and then that they, 'setting their Office aside, will take liberty 'to beat their Persons, and that the Magi-'strate is not at all affronted if the Man be 'soundly beaten. It is against common 'sense to put such a difference between the 'Person and the Authority of the King; for if 'it were real, neither God, nor the Laws 'of the Land, have made any provision for 'the safety of the King's Person; for his Au-'thority is not capable of receiving any be-'nefit. And therefore it must be acknow-'ledg'd by all sober and reasonable men, 'that his Authority doth but conveigh such 'and such privileges upon the Person, who 'onely can be sensible of them; and conse-'quently, what ever is attempted against his 'Person, is attempted against his Authority 'likewise. And who sees not, that what ever Objection or Distinction may be made

Dudley Digs, The unlawfulness of Subjects taking Arms against their Soraign.

for colour of reſiſtance againſt the King, may with the ſame reaſon be made againſt Parliaments, Judges, and all Subordinate Magiſtrates. And how all theſe have been vilifi'd and trampled upon ſince the Supreme Majeſty hath been violated, all eyes have ſeen. It concerns Magiſtrates therefore very nearly, in regard of the King's honor and ſafety, and even in reference to their own honor and authority, to teach the Subject his Duty to his Prince, that he owes, and ought to pay due allegiance to his Perſon, that he ought to give him obedience as his Supreme and Soveraign Lord; that he ought to defend him with his life and fortune, but never upon any the moſt ſpecious pretence to riſe up or reſiſt againſt him; as they would not incur the guilt, and crime, and name, and penalty, of the higheſt Treaſon, and moſt heinous Rebellion. And ſince to the immortal praiſe of the King's grace and clemency, his Subjects are ſafe by an Act of Indempnity, it would be but a due expreſſion of gratitude in his Subjects to make him ſafe, by offering to him an Act of Security, inhibiting all reſiſtance againſt his Sacred Perſon, as well as his Soveraign Authority, upon any pretences whatſoever, Civil or Religious, by any perſons whatſoever, whether in ſingle or united capacity.

3*d*. Inference, to Miniſters.

3. As *Magiſtrates* ſhould teach the people the *Law of the Land*, ſo *Miniſters* ſhould teach them the *Law of God*: which commands

mands all ſubjection, forbids all reſiſtance of Kings and thoſe in Authority. Thus all God's faithful Miniſters, both under the Law and under the Goſpel have taught, thus all the Primitive Fathers, thus all Proteſtant Paſtors, thus, in a word, all but Jeſuites, and thoſe who in this point are perfectly Jeſuited. I ſpeak to thoſe who are wiſe, and knowing, and therefore need not inſtance in particular Scriptures. I may truly and in a good ſenſe apply to them the words of *Ahab*'s Meſſenger, though by him flatteringly ſpoken to *Micajah*, *Behold now, the words of the Prophets declare good unto the King with one mouth; let your words, I pray you, be like their words, and ſpeak that which is good*: And ſurely ſo muſt we ſpeak, if we reſolve with *Micajah* to ſpeak what the Lord in his Word ſaith unto us. *Put them in mind*, ſaith St. *Paul* to *Titus*, and in him to all Miniſters, *to be ſubject to principalities and powers, to obey Magiſtrates.* Miniſters ſhould be the peoples continual Monitors, to mind them of their duties to Magiſtrates; they are apt to forget them, therefore we muſt remember them, and re-mind them. It is well worth our obſervation, that though the Apoſtle's main work was Heaven, yet they are very ſollicitous to ſettle our quiet upon earth, by enforcing Obedience unto Government; and 'tis as well worth our obſervation, when this charge is given to *Titus*, to charge Obedience upon Subjects

1 King. 22. 13.

3 Tit. 1.

to their Kings and Magiſtrates, when Magiſtrates were Heathen Tyrants, perſecutors of their Chriſtian Subjects, as *Calvin* notes, *Quùm tunc viderent omnes ferè mundi poteſtates Chriſto eſſe adverſas, putabant indignas eſſe quibus haberetur ullus honor:* When Chriſtians ſaw, that almoſt all the powers on earth were enemies to Chriſt, and therefore thought them unworthy of any honor, even then doth the Apoſtle command all honor and ſubjection to be yielded unto them. And *Oſiender* obſerving, that thoſe Magiſtrates were Heathens to whom St. *Paul* would have Miniſters to teach Chriſtians obedience, infers, *Qui ſub pretextu Religionis*, Thoſe who under pretence of Religion do take up Arms againſt their Kings or Rulers, do grievouſly offend againſt God's Ordinance, and do at laſt find an unhappy event, worthy their unlawful deſign: We muſt pray for the Prince's ſafety, and muſt preach for their ſubjection, ſince the ſafety or danger of the King is the ſafety or danger of the Church. We muſt *lift up our voices like Trumpets, to ſhew our people their tranſgreſſions*; but we muſt not blow the *Trumpet of ſedition. Repugnare non novi, dolere potero, potero flere, potero gemere—— aliter nec debeo nec poſſum reſiſtere*, ſaith St. *Ambroſe* moſt Chriſtianly. But what ſpeak I of St. *Ambroſe*? let us imitate St. *Paul*; how often, how vehemently doth he teach, and inculcate, and reiterate this duty? eſpecially to the Romans,

Calv. in locum.

Oſiender in locum.

And if he durſt not reſiſt, he durſt not teach others to reſiſt.

Let

Let every ſoul be ſubject to the higher powers, for there is no power but of God, the powers that be are ordained of God. Whoſoever therefore reſiſteth the power reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves damnation. Wherefore ye muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake. If they that reſiſt ſhall receive to themſelves damnation, what damnation ſhall we receive if *we teach* them to reſiſt? If conſcience enforceth all men to be ſubject, what conſcience have we, if we enforce or excite any to rebel? The Apoſtle hath taught it, and we muſt teach it, every ſoul muſt be ſubject, every man that hath a ſoul, every man that will not loſe his ſoul. *Qui conatur excipere tentat decipere.* And let not us amuſe and abuſe our people with that diſtinction fore-mentioned, between the *Power* and the *Perſon*, as *Buchanan* to an ill purpoſe, abuſing this place of *Paul*, hath done, *Non igitur hic Paulus de iis qui Magiſtratum gerunt agit ſed de ipſo Magiſtratu, hoc eſt de Functione & Officio eorum qui aliis præſunt.* This Doctrine, that the Perſon may be reſiſted, and the Authority not reſiſted; that the Authority may be without, nay, againſt the Perſon, is like the Romiſh Tranſubſtantiation, as that annihilates the Bread in the Sacrament, changes Accidents into Subſtances, and fancies them to ſubſiſt without Subſtances, the Whiteneſs, and Roundneſs, and Colour, and Taſte of Bread, and yet no Bread: So this

Rom. 13. 1, 2.

verſ. 5.

annihilates the Power of Kings, while it ſeparates it from their Perſons, feigning Adjuncts and Accidents without a ſubject; and fancying Power, Supremacy, and Authority, without Kings and Soveraign Magiſtrates; and Kings and Soveraign Magiſtrates without Power, Supremacy, and Authority. If we will not wilfully ſhut our eyes, we may ſee, that by the Powers the Apoſtle means the Perſons cloathed with thoſe Powers, uſing the words in the Abſtract and in the Concrete promiſcuouſly, and commanding the ſame obedience to the Ἄρχοντες and Λειτουργοὶ, as to the Ἐξουσία; to the Rulers and Miniſters, as to the Power and Authority. 'Leſt any 'ſhould be ſo miſerably beſotted with a 'ſenſleſs diſtinction (as it is miſapplyed by 'them) (ſaith one) of the Authority from 'the Perſon, as to incur the danger of this 'fearful Commination, he joynes them to-'gether, and uſes them promiſcuouſly, and 'in the proſecution enforces that, by men-'tioning the Perſons, which before he had 'attributed to the Powers, whoſoever re-'ſiſteth the Power, reſiſteth the Ordinance of 'God, and they that reſiſt ſhall receive to 'themſelves damnation; it immediately 'follows, For Rulers, Ἄρχοντες, not Ἀρχαὶ, 'are not a terror to good works, but to the 'evil. Then he comes to the Authority again, 'Wilt thou not be afraid of the Power? do 'that which is good, and thou ſhalt have 'praiſe of the ſame. For he is the Miniſter of 'God

Dudley Digs, ut ſupra.

'God to thee for good. Then he concludes 'with the Person: By Ἐξουσίαι, therefore are 'meant persons invested with Authority. And 'in another place he gives the reason, which 'made *Paul* call Magistrates by the Abstract, 'Powers, it was this, He wrote to Christians 'living in the Roman Empire; and it was 'the custom of the Latine Language to call 'persons endued with Powers, *Potestates*, 'by the name of power, as he proves in di- 'vers instances; and so, saith he, our King is 'with us called in the Abstract, *Majesty*. Let us not by this pretence, let us not by any pretence, no, not the pretence of Religion, sow seeds of Discontent and Rebellion amongst our people. Indeed, as his late Majesty of blessed memory saith, There is no Rebellion more ugly than that which pretends Religion. And again, 'I am sure, the 'right methods of reforming the Church, 'cannot consist with that of perturbing the 'State; nor can Religion be justly advanced 'by depressing Loyalty, which is one of the 'chiefest ingredients and ornaments of Re- 'ligion, for next to, Fear God, is, Honor 'the King. Let us therefore who are to teach *people the fear of God*, teach them to *honor the King*. Certainly the Apostles, had they been Fifth-Monarchy-men, and had they known it to be God's will, that the Kingdoms of the world should be plucked up to set up the Kingdom of Christ, those who had converted such infinite numbers

p. 133.

Corruptio optimi pessima.

to

to Christ throughout the whole world, might with the assistance of those numbers, which would have readily obeyed their least commands, have persecuted and pulled down their Persecutors, and have rooted out all Heathen Magistrates, and worldly Princes, and needed not to have suffered themselves, nor would have taught their followers to suffer all sorts of afflictions, indignities, and cruelties, for the Kingdom of Christ and his Gospel. Let us therefore conscionably preach and press upon our people the duty of Subjection, Loyalty, and Christian Obedience to Kings and Rulers, especially to our so gracious and righteous a King. And let us preach our Doctrines over again by our examples, and be unto our people a pattern of Subjection, Loyalty, Christian and Cheerful Obedience. Let not us who call our selves *Israelites* go to the *Philistines* Forges to frame hellish Arguments, for resistance of that Authority, which God will have sacred and inviolate. Let it onely be taught by Jesuites, That Princes for Tyranny or Heresie may be resisted, deposed, murthered. For us, as we have learn'd, so let us teach from a better School, that *against a King there is no rising up* Let us teach Christians that most Christian distinction of *Active and Passive Obedience*. And though under the happy Government we now live, we have cause to be secure, that if we do well we cannot suffer ill, yet, *Bonum facere & malum pati Christianum*: To do

Prov. 30. 31.

do well, & to ſuffer evil for wel-doing, is truly Chriſtian. And as I have ſaid for Magiſtrates, ſo for Miniſters, it is now, if ever, a ſeaſon to preach obedience and reverence to Authority, ſince Authority hath been of late ſo much deſpiſed and oppoſed. The Apoſtles and Primitive Biſhops taught obedience to Heathen Emperors, and ſhall we teach diſobedience to Chriſtian Kings? they durſt not teach to reſiſt the perſecutors of the faith, and ſhall we teach to reſiſt the Defenders of the Faith? Hear *Tertullian* in the name of the whole Church, 'With hands ſpread abroad, 'becauſe innocent; and bare-headed, becauſe 'not aſhamed, we are always praying for all 'Emperors, that God would grant them a 'long Life, a happy Reign, a ſafe Houſe, 'Victorious Armies, a faithful Council, a 'loyal people, and a peaceable world. Let us ſo pray, let us ſo preach; let us not by ſeditious Doctrines enkindle rebellion in the hearts of our people, as we would not diſpleaſe God, diſhonor the King, deſtroy the State, diſturb the Church, and headlong our own and many thouſand precious ſouls into the pit of eternal perdition. *In Apol.*

4. Since God gives ſalvation unto Kings by *Armies*, this may teach *Soldiers and Military men*, that they are to uſe their Arms for the King's ſalvation, and never to turn them to his deſtruction. O dare not to uſe your ſwords againſt your King, which he, and none but he, can put into your hands; to uſe 4*th.* Inference, to Soldiers.

uſe the ſword without the King, is to make it the ſword not of War, but of murder; what is it then to uſe it againſt him? The Roman Soldiers then degenerated, and loſt the glory of their vertue and valour, when they preſumed to ſet the Empire to ſale, and upon any diſcontent to murder their Emperors. Chriſtian Soldiers ſhould hear another Leſſon, *To do wrong to no man*, much leſs to *do wrong to their King*. When the Captains of *David* would have killed *Saul*, being in their power, he rebukes them, repreſſes them with a *God forbid*, *Who can ſtretch out his hand againſt the Lord's Annointed*, *and be guiltleſs?* Know ye, if ye fight againſt the King, ye fight againſt God. Remember that never to be forgotten Example you have heard of the *Thebane Legion*: I could ſhow you many Examples more of Chriſtian Soldiers, that durſt never (though never ſo much provoked) reſiſt or turn their Arms againſt their Emperors; when they commanded any thing againſt Piety, they indeed refuſed, but never reſiſted, but ever ſuffered. This indeed is true Chriſtian valour, I would have all ſoldiers ſo valiant, as to dare not to obey unjuſt commands, and not to dare to rebel againſt their Commanders. I ſhall give you here at once, and in one Army, a double example, the one of high fidelity in ſoldiers to their Prince and General, for your imitation; another of baſe perfidiouſneſs, for your caution; they are both to be ſeen in the life of *Eumenes*,

Plutarch. vit. Eumen.

nes, one of *Alexander*'s Captains, to whom after his death, in the diviſion of the Provinces, *Cappadocia* and *Paphlagonia* fell: When the Captains of his enemies, ſeeing and feeling his power and valour, had diſpers'd papers in his Camp, promiſing a hundred Talents, and great honors, to him that ſhould ſlay him, His *Macedonian* ſoldiers, out of love and loyalty to their Prince, and out of hatred and deteſtation of that baſe and barbarous deſign of his enemies, ſo treacherouſly to take away his life, agreed, that a thouſand of them ſhould be his conſtant Guard, to march with him by day, and watch with him by night; a brave act of faithfulneſs, which purchaſed them from *Eumenes* an honorable reward, and will perpetuate them an honorable name to all poſterity. The other is an example of as great baſeneſs and treachery as this was of faithfulneſs and loyalty, and it was to the ſame *Eumenes* by another part of his Army, called, *The Silver Shields*; theſe perfidious men, unworthy the name of ſoldiers, falling ſuddenly upon *Eumenes*, took away his ſword, bound his hands behind him, and delivered him up to his enemy *Antigonus*; an act (though for no cauſe to be excuſed) for the poorneſs of the cauſe moſt highly aggravated; it was this, *Eumenes* had beaten and worſted *Antigonus* his Army, but *Antigonus* had gotten *Eumenes* his Carriages: theſe *Silver-ſhields* covenant with *Antigonus* to deliver up *Eumenes* unto him, upon

Ἀργυρά-σπιδες.

upon condition, that he ſhould reſtore their Carriages and baggage unto them. *Eumenes* obtained leave to ſpeak a few words unto them before he were delivered, and words they were that would have charmed treachery it ſelf into duty; becauſe they are but few, it ſhall not be tedious to relate them: 'O ye 'unworthy the name of *Macedonians*, could '*Antigonus* have erected ſuch a Trophey 'over you, as your ſelves have erected over 'your ſelves by betraying unto him your Em-'peror? Is it not in ſoldiers unmanly, and 'beyond all expreſſion ignoble, when Victors 'and Conquerors, to confeſs themſelves 'Conquered for the loſs of their Baggage 'and Carriages? And as if your Victory con-'ſiſted in your Carriages, and not in your 'Arms, baſely to beg your Baggage of your 'conquered enemies, and more baſely in ex-'change for them to betray and deliver up 'your Captain? For me, I am a Conqueror 'though led bound by you, who having de-'feated mine enemies, am deſtroyed by my 'fellow-ſoldiers. But I, by military *Jove*, and 'all the gods that obſerve ſacred Oathes, ad-'jure you, that here you ſlay me; for how-'ever I be ſaid to be ſlain by you, dead I ſhall 'be, and *Antigonus* will not blame you, but 'commend you, ſince he rather deſires to ſee '*Eumenes* dead than alive. But if with your 'own hands you will not kill me, looſe but 'one of my hands and the deed is done; but 'if your guilt dare not truſt me with a ſword,

'at

'at leaſt expoſe me bound as I am to be de-
'ſtroyed by the Elephants; either of theſe
'if you ſhall do, I pronounce you innocent,
'and thoſe who have dealt moſt nobly and
'faithfully with your Emperor. Theſe words wrought upon the melted hearts of many of his ſoldiers, but thoſe who had bound him cryed out, Let us carry him away; which they did, unto *Antigonus*, who ſhortly after put him to death. But that we may learn to abhor treachery, which being evil to others, is ever worſt to it ſelf and its Authors, *Antigonus*, abhorring theſe faithleſs ſoldiers, as impious and unworthy proditors, delivered them up to *Iburtius*, the Prefect of *Arachoſia*, commanding him by what ever means to cut them off and make them away, that none of them might ever return to *Macedonia*, or ſee their native *Grece*, of which their perfidiouſneſs had made them unworthy. O ſoldiers, obſerve with all Religiouſneſs, Faith and Vertue in Arms, which will never be long proſperous, if not managed in a good cauſe, and with a good conſcience. It is a caſe reſolved, that private Soldiers in a cauſe doubtful (if not apparently bad) muſt not diſpute, but do their Princes command, fight for him they may in a caſe not abſolutely clear, but fight againſt him they may not in any caſe, for any cauſe: Arms are never to be employed againſt Soveraign Authority. Let therefore no promiſes or rewards corrupt your Loyalty; let it be your firſt victory

to

to conquer your paſſions. Remember that though you are Soldiers, yet you are Subjects and Chriſtians, not Janizaries, and that ſtrength of body, and valiantneſs of mind, are the gifts of God, and given onely for the enterprizing of noble and juſt actions. Soldiers of all men ſhould have the greateſt ſenſe of honor, but he is loſt to all honor, who leaves to honor the King; and they, if any, ſhould have ſenſe of conſcience too: 'tis a ſaying indeed, that *nulla fides pietaſque viris qui caſtra ſequuntur*, no pity or fidelity is to be expected from military men; but ſurely none ought to be more tender of piety and fidelity, ſince no men probably ſo nigh their laſt dreadful account. All men carry a life uncertain and frail about them, but Soldiers always carry their lives in their hands, and muſt reſolve to take leave of their lives that very moment they are liſted into the Wars. What *Ariſtotle* ſaid of Seamen, we may ſay of Soldiers, that ſo few inches are then between them and death, that they are to be reckoned *nec inter vivos*, *nec inter mortuos*, neither among the living, nor among the dead. Baniſh then all other fears, that you may onely fear God, and next after the fear of God, honor the King; honor him with moſt profound reſpect, as the lively Image of God, love him ſincerely, ſerve him with all fidelity, lift up your ready arms for his protection, for whom God hath ſo peculiar a protection; fight for him, die for him;

him; but dare not to fight againſt him, nor to entertain the leaſt thought of diſloyalty towards him. You are, as you have heard, one of thoſe Guards whereby God ſaves Soveraign Kings; be faithful to God in faithfully defending the King, ſo ſhall you have the honor to be by a double Title, *The Royal Guard:* and if you think honor alone an aery and empty reward, who is able *as your King*, who is able *but your King*, to honor, with due reward, and deſerved compenſation, your valour and duty?

The fifth Inference, to all Subjects.

5. Since God hath ſo peculiar a protection, ſo ſpecial ſalvation for Kings, ſince he hath made them ſacred, being his own Vicegerents, ſet by him, and immediately under him above all others, for the executing of Juſtice and Judgment, for the Rule, Government, and defence of Kingdoms, and the ſupport of his Church; ſince he hath ſo many ways guarded them, and one of the beſt guards he hath given them are the hearts of their ſubjects; let us all that are ſubjects learn hence, to know, and do our duties to our Soveraign; let us honor, fear, love, obey, and be ſubject to the King, to which the Law of God, the Law of the Land, our ſolemn Oaths, and all Bonds, Sacred and Civil, do moſt ſtrictly oblige us. 'Tis moſt truly ſaid by our Engliſh *Solomon*, 'That next the know-
'ledge of God, the right knowledge of ſub-
'jects Allegiance, according to the form of
'government eſtabliſhed amongſt them, is

K. *James.*

'a thing moſt neceſſary. And therefore it is doubtleſs, that our duties to God and the King are ſo often joyned together in Scripture. And next to the knowledge of God, and our duties to him, our duties to the King, that we may not be ignorant of them, are with moſt fulneſs and clearneſs delivered in God's Word: indeed their importance is ſuch, that the knowledge and obſervance of them, is the chiefeſt, if not the onely means, under God, to preſerve and keep all Kingdoms in peace, order, and ſafety. Contrariwiſe, the ignorance and contempt of that due Allegiance Subjects owe to their Prince, hath been the chiefeſt, if not onely cauſe, of civil wars, troubles, calamities; yea, of the utter overthrow of many famous and flouriſhing Kingdoms. I ſhall therefore for a concluſion inſtance in, and earneſtly exhort all ſubjects of what rank or quality ſoever, unto theſe five duties, among others, which we owe, and ſhould with all care and conſcience pay, unto our gracious King his ſacred Majeſty; the firſt is a duty that we Engliſh ſubjects are at this time properly and peculiarly obliged in *to our King* in particular; the other are duties, which we and all ſubjects do owe in common *to our, and all Kings.*

And firſt, it is our bounden duty *to praiſe God* for the King, to bleſs the Lord with cheerful and thankful hearts, that he hath in mercy preſerved our King for us, and that he hath in love reſtored our King ſafely unto

us;

us; that he hath happily reſtored his Majeſty to his Crown and Dignity, after ſo long and ſo ſevere a ſuppreſſion of his juſt Right and Title, and that he hath *happily* and (which is the wonder of that happineſs) *peaceably* reduced us under the Government of his Majeſty, after ſo long and ſo ſevere an oppreſſion by unjuſt power and Tyranny. That after thoſe horrid and unparallel'd violations of all Order and Juſtice, *other Lords having dominion over us*, and *ſtrangers ruling us with a rod of iron*, we now with ſatisfaction of heart, may own and ſee his Majeſty our native King, *a Son of the Wiſe, a Son of the Antient Kings.* You have heard of the high expreſſion of joy and gratitude from the Senate and People of *Rome*, for their deliverance from the Tyranny of *Maxentius*, and the reſtoration of *Conſtantine*; you may read of the like rejoycing of the People and Princes of *Iſrael*, for their deliverance from the Tyranny of *Athaliah*, and the reſtitution of *Joaſh*; and ſuch and ſo great was the joy of the Grecians for their freedom reſtored, that, as *Plutarch* (a grave Writer) reports, divers birds flying over where they were aſſembled, fell down to the ground amongſt them, the aire being ſo rarified and attenuated with the cry and ſhout, that it could not bear them. Surely they are not worthy the name of Subjects, nor worthy to enjoy the benefits of Subjects, whoſe hearts are not affected with joy, whoſe mouthes are not

2 Chron. 23.11,12.

filled with praiſe, for the reſtitution of his Majeſty, with whom, and in whom, our *Laws*, our *Properties*, our *Liberties*, in a word, our *Peace* and *Happineſs* is reſtored; it is not more his happineſs that he is reſtored, than it is ours; we could not call our ſelves *Subjects*, untill we could call him our *King*; nor could we call any thing we had *our own*, until *He* were *our own* again; we ſhall be unthankful to God, diſloyal to his Majeſty, inſenſible of our own felicity, if we do not raiſe our hearts to the higheſt pitch of praiſe and thankſgiving, for that we are delivered from thoſe *Brambles*, which have not onely torn our fleſh, but ſet us all on fire; and for that God hath given us again ſuch a *Cedar*, ſo gracious, ſo good a King, that under his *Shadow* we may hope to enjoy Truth and Peace, and under his happy and juſt Government, may be built up again upon the foundations of Religion and Righteouſneſs.

The ſecond Duty we owe unto our King is to *Honor* him; 'tis the firſt Commandement of the ſecond Table, *Honor thy Father and thy Mother*, and our Civil Father is the firſt and higheſt Father, to whom we muſt yield the firſt and higheſt honor, the King, the Father of his Country. *Give honor*, ſaith St. *Paul*, *to whom honor belongeth*; and St. *Peter* will tell us, that is the King: And this honor to Kings is many ways expreſſed, by the Subjects outward behaviour to their Kings,

in

in bowing before them, and uſing reverent geſtures unto them in their preſence; ſo *David ſtooped* with his face to the earth, and *bowed* himſelf before King *Saul*. By ſpeaking honorably of them, and to them; *of them*, ſo the ſame *David* calls *Saul* ever by the name of *the Lord's Annointed*; *to them*, ſo ſtill *David*, when he ſpeaks to *Saul*, he calls himſelf his *Servant*; and *Saul*, *My Lord O King*. *By thinking honorably* of them, and candidly conſtruing their actions, though they may ſometimes be erroneous; ſo *Bath-ſheba*, when ſhe tells *David* of *Adonijah's* aſpiring to the Crown, contrary to *David's* Oath of *Solomon*, ſhe dares not unreverently tax him, but with a modeſt excuſe for him declares unto him, *Behold Adonijah reigneth, and now my Lord the King knoweth it not.* *Solomon* chargeth us ſeverely, *Curſe not the King, no not in thy thought.* And St. *Jude* ſtigmatizes them *as filthy dreamers*, who *deſpiſe dominion*, *and ſpeak evil of dignities*. God hath imprinted the bright rays of his own Majeſty upon Kings, and hath implanted in the hearts of all good Subjects a reverent awe, and honor, and dread of their Majeſty: and this dread, awe, and honor, ſhould be the ſourſe and fountain whence all other duties ſhould flow, and be derived, elſe they cannot be free, ſpontaneous, and ingenuous, and ſo loſe the name and worth of Duties. Kings ought not to be flattered or deified, but they ought to be reverend and eſteem-

1 Sam. 24 8.

1 Sam. 26. 17.

1 King. 1. 18.

Eccleſ. 10.

Jude:

ed; we must not idolize them, and make Gods of them; but for God, and in God, and next under God, we must regard and reverence them, and not dare to harbour in our hearts the least thought of dis-regard towards them. Here, I say begins all duty, and here too begins all neglect of duty: Honor the King, and thou wilt be wanting in no other duty thou owest him; but cease once to honor him, and thou wilt quickly lose the sense and conscience of all other duties. I shall end this point in the words of a worthy Writer to this purpose, and upon this subject,

Loyal Subjects Looking-glass. *p.* 33.

'As therefore subjects do fear to be delivered 'up to a reprobate mind, and tender the 'work of godliness in themselves, let them 'tenderly keep the honorable reverence of 'their Prince, in their minds, affections, and 'consciences; for the neglect and small re-'gard hereof hath been the very fountain of 'all Conspiracies, Treasons, and open Re-'bellions, to the ruine and utter confusion 'of thousands. Let us honor the King sincerely and heartily, and then we cannot fail in the next duty, and that is,

3. To *obey him*, and submit and be subject unto him; and this is too with all cheerfulness and heartiness, with all loyalty and sincerity, not out of fear, but out of love; at least, not out of slavish fear of wrath, but out of filial fear to the Father of our Country, and the nursing Father of the Church; never upon any cause to resist him, to

rise

riſe againſt him. I need not, I hope, preſs this duty, (though indeed it be ever needful to preſs this duty) we have learnt our duty, by having ſmarted for our undutifulneſs; we have been courted and deceived into diſobedience, by ſpecious promiſes of *Reformation of Religion*, *Reſtitution of Liberties*, *Laws*, *and Properties*: But our Reformation hath been little leſs than a loſs of our Religion, and of our *true* (when we expected *new*) Laws, Liberties, and Properties. But, let us be but once deluded, let us be no more deceived out of our duty, and cheated out of our obedience, by any *Jeſuitical Corah*, or *ambitious Abſolom*. Remember we the Wiſe-man's counſel, *My ſon, fear thou God and the King, and meddle not with thoſe that are given to change*; meddle not with them, with *Abner* to be their *General*, nor with *Achitophel* to be their *Counſellor*, nor with *Sheba* to be their *Trumpeter*, nor with *Abiathar* to be their *Prieſt*, nor with the men of *Sichem* to be their *Contributers*, nor with the *Congregation of Iſrael* to be *Approvers* of a ſeditious Change: Meddle not with them, *manu*, with thy hand, by acting for them; meddle not with them, *lingua*, with thy tongue, by encouraging them; meddle not with them, *corde*, with thy heart, to give approbation to them. There will be always in all the beſt govern'd Kingdoms Male-contents, to ſtir up ſedition, and to endeavour innovation; and they will promiſe you Prov. 24. 21.

Mountains, as *Cyrus* did his Soldiers, that every Footman ſhould be a Horſman, and every Horſeman a Captain. They will tell you, *We ſhall find all pretious ſubſtance, we ſhall fill our houſes with ſpoil. Caſt therefore thy lot amongſt us, let us all have one purſe.* But, *If ſinners entice thee conſent thou not, walk not in the way with them, refrain thy foot from their path; for their feet run to evil, and make haſte to ſhed blood.* Be but entreated to deliberate, before thou be an actor in ſuch a miſchief; and if thou wilt forget thou art a Chriſtian (which thou muſt do, before thou comply with ſuch unchriſtian courſes) deliberate and conſider but as man, and a Member of the Commonwealth: The firſt moment you enter in Arms againſt your Soveraign Lord, you cut open the banks of the Sea, and let in an ocean of miſery upon your native Country; you deprive your ſelves of the greateſt of bleſſings, Peace, and bring upon your Country the ſaddeſt of calamities, Civil War; and what a calamity Civil War is, we need not now be taught. What a bleſſing Peace is we now begin to learn, the want of it having inſtructed us how to value it; and your deſign will ſucceed, or not ſucceed; if not, as it is ten to one it will not, *Treaſon is ever treacherous*, ſome of your own mouthes may betray you, and though confident at firſt, timorous at laſt; when your courage is cooled, your own hearts may miſgive you; and ſeldom

Prov. 1. 10, 11, 12, 13, 16.

dom do we ſee the State ſo aſleep, and ſo deſtitute of preſent ſuccour upon all occaſions, that it can want Forces to ſuppreſs ſudden Inſurrections; ſuppoſe, I ſay, your deſign ſuceed not, you fall irrecoverably, and that not alone, but *Corah and his whole houſe is ſwallowed up*; your Families and Eſtates fall and periſh with you. And if you ſucceed, and which is the worſt of miſeries, proſper in your impiety, the wealth and honor, the glory and booty, will be ſhared between, and ſwallowed up, by a few Ambitious perſons, thoſe of you that fall (and ſome muſt fall) will die unlamented; and the reſt that ſcape and ſurvive will the moſt of them live unregarded, and ſlenderly rewarded, and will ſee, when too late, they have proſecuted other mens intereſts.

Scilicet ut Turno contingat Regia conjux Virgil.
Nos animæ viles, inhumata, infletaq; turba.
—ſternamur Campis———

I could aſcend and raiſe you to higher conſiderations as Chriſtians, me-thinks the onely ſight of this *Gorgons head*, but once to ſee the foul face of this monſtrous Fiend, Rebellion, ſhould for ever affright us from it. You have heard, will you hear a little more, what a fearful ſin Rebellion is, and what a dreadful guilt it leaves upon the ſoul? Rebellion, ſaith one, is all kind of evil; ſaith

ſaith another, it is not onely a ſin, but the ſink of all ſin, a puddle of all filthy ſins whatſoever, againſt God and man, againſt God's Deputies and Vicegerents, againſt Country and Country-men, againſt Parents and Children, Kinsfolks and Friends; the breach of all Laws and Relations towards God and Man, pride, prophaneneſs, perjury, envy, wrath, malice, theft, murder, cruelty, rapine, ſpoil, and oppreſſion, irreligion, and unnaturalneſs, are all concentred in Rebellion; yea, all ſins, by all names that ſins can be named, and by all means that ſins can be committed, do follow Rebellion, and are found among that diſordered and diſobedient ſort of people. A man cannot conceive or believe, that it is poſſible for him to be ſo wicked as Rebellion will make him. *Hazael*, after he had treacherouſly ſlain his King and Maſter, he proved more vile, cruel, and bloody, than himſelf, when his cruelty was foretold by the Prophet, could poſſibly believe, *Is thy ſervant a dog that he ſhould do ſuch things?* yet ſuch things he did. Will you ſee what excellent perſons they are, and what worthy qualifications thoſe that the Ring-leaders of Inſurrection would deſire in thoſe, whom they call out to take part with them in ſedition? *Joſephus* ſhall tell you in that Proclamation he recites of a Jewiſh Captain, whereby he endeavours to gather Soldiers together againſt the Roman Emperor: 'Whoſoever liketh to 'be rid of his Maſter, or hath received any 'injury

'injury, and desires to be revenged, or that 'cannot abide the rule of any, or that is in 'debate, or in fear of Creditors, or that hath 'shed innocent blood, or that lurketh in 'secret for fear of the Law; Whosoever is 'disposed to rob or rifle, to do injury or 'wrong, to haunt harlots, to steal and mur-'der, to eat and drink at other mens cost, 'without labour of his own hands; let him 'repair unto me, and I will deliver him from 'the yoke and danger of the Laws, and will 'find him his fill of booties and spoils. Behold a *Catiline* in his colours! a bare-fac'd Rebel! Will you see one with his Vizor on, will you see him personate a Patriot? Then look upon the holy Leaguers of *France*, they solemnly profess they are for the King, to preserve his Estate and Crown; for God, to honor and maintain Religion, and to root out and extirpate Heresie; for the Subject, to maintain his Rights and Liberties. But see this Vizor taken off, by a notable expostulation of the Historian, not unworthy here to be related, but without the least reflection or application; for I would be no Accuser, but onely a faithful Monitor to my Nation: 'What think you to do, O you Leaguers, for 'God, for the Faith, for the King? You un-'dertake Arms for God, who desires nothing 'but peace; you publish rebellion, he com-'mands obedience; you trouble the rest and 'quietness of a Christian King, God willeth 'us to endure at the hand of a Prince, al-

'though

'though he be a Pagan; you do it for God,
'whose Name you call upon, and deny the
'Power; you do it for God, who deteſts your
'actions, and knows your thoughts; you do
'it for God, that will confound all thoſe that
'breed confuſion among his people; you un-
'dertake wars for Religion, and nothing hin-
'ders that more then Wars; you fight for
'holineſs, yet you authorize blaſphemies,
'plant atheiſm, impietie, and deſpiſing of
'devotion in all places; you march under
'pretence of the Church's cauſe, and yet
'ſpoil the Clergy, and deſtroy the Churches;
'you ſay, this is for the King, if it be, where
'is your Commiſſions? if for his ſervice,
'where are your commandements? if for him,
'why do you it without him? if for his obe-
'dience, wherefore do you adhere to the head
'of the League? Can you ſerve two Maſters,
'and be bound by one Oath to two Contra-
'ries? Know you not that all bearing of Arms
'is treaſon, without the King's Authority?
'that the Subjects cannot make any League
'without the Prince? Pardon me, I beſeech
'you, noble Princes, Prelates, Lords, and
'Gentlemen, if I tell you that this Fortreſs
'which you build will be your overthrow,
'this fire you kindle will burn your ſelves,
'theſe knives you forge will be temper'd in
'your own entrails, and that thereby you will
'never leave of your ſelves nor your League,
'but a moſt pitiful and ſhameful memory.

Thus

Thus he. But I ſtrike too long upon this harſh ſtring, I will ceaſe to ſpeak of Rebellion, which is the worſt of ſins, *as the ſin of Witchcraft*; and ſpeak of Obedience, the beſt of Duties, *better than ſacrifice*, ſo calls the Prophet Obedience to God, and Obedience to the King is obedience to God, ſince it is in God, and for God, *For the Lord's ſake.* 1. Pet. 2. 13. Obedience I ſay, is the beſt of duties, yea, and that kind of obedience we worſt like, *Paſſive* obedience; for if we muſt have other vertues to make us *Saints*, we muſt have this to make us *Martyrs*; and learn it we muſt againſt we need it, though, bleſſed be God, we ſhall have no need of it, under ſo gracious and righteous a King we now enjoy. Shortly thus, The lawful and juſt commands of the King we muſt actually obey; this is by none denyed. But if the King command that which is apparently ſinful, and againſt God's Commandements, then the Rule is, *We muſt obey God rather than men.* So *Daniel*, he Dan. 6. 10. prayed to God daily as before, notwithſtanding the King's command, that no man ſhould pray to any God for thirty days. But ſtill though we cannot obey, we muſt be obedient, we muſt not oppoſe nor reſiſt; here paſſive obedience comes in, if we cannot do the King's will, we muſt, as *Daniel*, ſuffer it; if we cannot perform the commandement, we muſt undergo the puniſhment. 'If as one 'ſaith, Princes command any thing which 'ſubjects cannot perform, becauſe it is either

'againſt

'against the Law of God, or of Nature, or in 'it self impossible; yet Subjects are bound 'to undergo the punishment, without either 'resistance, or railing, or reviling, and so to 'yield a passive obedience, where they can- 'not exhibit an active one: Yea, and in that 'passive obedience, there must be actually 'retained both fidelity free from conspiracy, 'although they had power and opportunity 'for it, and piety to pray even for their op- 'pressing Rulers. And truly one would think, that God himself had determined this case so clearly, that it should be impossible for any to doubt in it. When the Israelites would have a King, God gives them one, and withal gives them plainly to understand what a King might do, and how sorely he might oppress them if he should prove a Tyrant; he might take from them their children and servants, he might take from them their lands and goods, and, in a word, make them and theirs his servants and slaves. Here's as great Tyranny as is possible, yet no resistance is permitted, all that poor subjects may do, is, *To cry unto the Lord in that day*; as they cryed to God for a King, so they must cry unto God under a King; lift up their hands they may to God, that is all, but they must not lift up their hands against the King; they must submit, and with patience suffer what ever extremities his illegal will shall impose upon them; and, as one well observes, it is to be remembred, that this was at the first erection

1 Sam. 8. 11.

ction of a King among God's people; and all Scripture being written for our learning, doubtleſs this is Chronicled in God's Book for the inſtruction of all ſubjects how to demean themſelves under oppreſſing Princes; and moſt fitly alſo for the good of poſterity did God's Providence and Spirit ſtrengthen this preſcription, by recording the example of *David's* carriage towards their firſt King, for as *Saul* diſcovered in part the deſcribed manners of ſuch a King, as *Samuel* had ſpoke of; ſo *David* diſcovered the preſcribed conditions of ſuch a ſubject as God approves of. I ſhall conclude this point with thoſe excellent and moſt Chriſtian words, which conclude a worthy Tractate upon this ſubject of Obedience; ſince God is the preſerver of Mankind, he cannot endure Tyrants longer, than for the ſins of men is neceſſary. Wherefore the ſafeſt remedy againſt Tyranny is amendment of life, and aſſiduous prayer unto God. The ſerious meditation upon the commands of our bleſſed Lord and Saviour Jeſus Chriſt, will eaſily teach us our duty towards evil Kings, whoſo ſhall weigh his Precept of loving our Enemies, will never dare to be an enemy unto any, much leſs to his Prince. He who is is prepared to pray for his Perſecutors, and hath been taught, that wrongs ſhould not be revenged with wrongs, will not blaſpheme the honor, nor attempt the life of Princes. He that hath learnt not to be overcome of evil, but to overcome evil

Saravin. *de Imper. Author. & Chriſt. Obed.* p. ult.

evil with good, will never be found a Rebel to his King, or a Traitor to his Country. This Doctrine of Obedience, and Patience, the Apoſtles have taught, this the Antient Fathers have taught; and this, having learnt themſelves which they taught to others, they have patiently ſuffered, and by ſuffering conquer'd the moſt cruel Tyrants, and have left us their bleſſed example; and far more ſafe is it to follow their ſteps, than to give up our faith to thoſe new Maſters of Opinions, who would teach us a Doctrine contrary to Chriſt, contrary to his Apoſtles, contrary to all Antiquity, finally, contrary to all Piety and Chriſtianity. I ſhould not ſo much have pleaded for Obedience and Subjection to bad Kings, ſince God hath given us ſo good a King, but that as the fore-named Author ſaith, *Rem eò nunc deductam vidimus, ut quemcumque dederis principem, alteri parti ſubditorum ſuorum futurus ſit Tyrannus.* We have ſeen things come to that paſs, and our late diviſions have made us ſo unhappy, that be our King never ſo good, he will by one part of his Subjects be reputed a Tyrant. O that our former miſerie, and our preſent mercy, may imprint deeply in our hearts our duty. *Fiat voluntarium quod futurum eſt neceſſarium*; Let us do voluntarily what we are bound to by neceſſity; ſincerely honor, and cheerfully obey *our lawful, rightful, religious, and gracious Soveraign*, as becomes *loyal, dutiful, religious, and obſequious ſubjects.*

Saravin.

jects. And this is the third Duty we owe our King, to Obey. The

4th. Is, To Defend him: Since God hath ſo ſpecial a Salvation for Kings, and one way whereby he ſaves them is by their Subjects; let this Salvation be dear unto us, let us *defend him* whom God ſo peculiarly defends. If either Foreign Forces, or Domeſtick Foes oppoſe him, and he hath need of our defence, let him not want it; let us defend him with our *Purſes* by *Tribute*, let us defend him with our *Perſons*, and lay out our *lives* for his aſſiſtance. He defends us, and protects us, and watcheth and careth for us; and therefore the defending of him is but the defending of our ſelves; and ſince God is on the King's ſide ſo peculiarly to defend him, ſo long as we are on the King's ſide we are on God's ſide, and ſo on the better and ſtronger ſide; and this ſhould the more engage and oblige us to this Duty, that the King eſteeming the hearts of his Subjects, next to the Arm of God, his greateſt ſtrength, hath caſt himſelf and his ſafety upon the hearts of his Subjects, he hath diſmiſſed all mercenary and formidable forces, and caſt himſelf into our Arms, believing he can need no other, nor have no better Guard but us. Let us therefore be a faithful Guard unto him, and a *Shield and Buckler* about him; let us be valiant for him, and true to him, who hath in us repoſed his greateſt truſt and confidence; let us be Unanimous and Magnanimous, keep love and

unity amongſt our ſelves, preſerve duty and loyalty to our King, ſo ſhall he be ſafe, and we be ſafe; our own Forces ſhall free us from War, and our own Armies and Bands keep us in the bond of Peace. It will be a perfidiouſneſs beyond all expreſſion, to betray ſo high a truſt: *O let us be valiant for our God, for our King, for our Country, for our Religion, for our Laws*; let us ever be ready to ſacrifice our lives and ſafeties for his life and ſafety, *who is the life of our lives, and the breath of our noſtrils, the Lord's Annointed.*

Laſtly, it is our duty *to pray* for the King, that God will ever give the King ſalvation, that he will defend him from open hoſtility, from ſecret conſpiracy; that he will keep him *under the ſhadow of his wings*, that he will give unto him, and encreaſe in him, all thoſe Royal gifts of Wiſdom, Prudence, Juſtice, Fortitude, Clemency, Zeal for God's glory, and Care for his Subjects good; that as God hath put his Sword and Scepter into his hand, ſo that he will give him a heart to uſe the Sword, and ſway the Scepter, for the protection of dutiful and good Subjects, and for the correction of thoſe that are evil and diſorderly; that he may imitate the lives, and tread in the ſteps of *Moſes*, *David*, *Ezekias*, *Joſias*, *and all godly and gracious Princes*; that he may be a *Support* to his friends, a *Terror* to his enemies, an *Honor* to his Kingdoms, a *High Pattern* and a *Royal Patron* of all Vertue; that he may long live, and peaceably

ably and proſperouſly Reign; that he may have *faithful* Counſellers, and a *dutiful* People, and that he and his Kingdoms may be mutually happy and bleſſed each in other, and both in God; that he may be a *Father* to his Country, and a *Nurſing Father* to the Church. Let us remember St. *Paul's* Exhortation, that *firſt of all prayers, and ſupplications, and interceſſions, and giving of thanks for all men be made, but eſpecially for Kings and all in Anthority, that under them we may lead a peaceable life in all godlineſs and honeſty. Give the King thy judgments, O Lord:* Put thy fear into his Royal heart, and put into the hearts of his People the fear of Thee and Him; and grant, *That he knowing whoſe Miniſter he is, may above all things ſeek thy Honor and Glory. And that we his Subjects duly conſidering whoſe Authority he hath, may faithfully ſerve, honor, and humbly obey him in Thee and for Thee, according to Thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord, who with Thee and the Holy Ghoſt Liveth and Reigneth ever one God, World without End. A M E N.* 1 Tim. 2. 1, 2.

F I N I S.